IONAHS SERMON

AND

Ninevehs repentance.

A

SERMON PREACHED AT
Pauls Croſſe Jun. 20. 1602. and now
thought fit to bee publiſhed for
our meditation in
theſe times.

By RO. WAKEMAN *Maſter of Arts*
and fellowe of Baliol Colledge
in Oxford.

Math. 12. 41.
The men of Nineveh ſhall riſe in iudgement with this generation and condemne it.

Printed at Oxford by Ioſeph Barnes, and are to bee
ſold in Pauls Church-yard at the ſigne of the
Crowne by Simon Waterſon. 1603.

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To the Christian Reader.

I am not ignorant (beloved in Christ Iesus) how fruitfull this age of ours is, in bringing forth, to the viewe of the world, many new bookes, insomuch that wise men doe accompt it, a fault of these times: that so many simple pamphlets are suffered to bee committed to the presse. Wherein, if I be iustly blamed with the rest, for publishing these my rude and raw meditations: accepte of my iust excuse, which is not (as commonly others alleadge for themselues) importunity of friendes, for then I had printed my sermon, assoone as I had preached it: being thervnto earnestly desired by many that heard me, as well strangers, as of my familiar acquaintance. But vnderstanding since, that many copies, as they were taken by note, are scattered abroad in London and elsewhere whereof some haue come vnto my handes, and finding them to be very vnperfect: I the more willing to publish the same, delivered it, not adding, or detra-

cting, any one worde in the whole. And whereas, in the second generall part, I largly amplyfied the severall circumstaunces, whē I first penned thē: I do now only point at them, in this printed copie, partly to avoide tedious nes, & partly because I was constrained so to do, when I preached this sermon: being then cut off by the vnseasonablenes of the weather, and shortnesse of the time. But how simple & vnperfect soever it be, yet for the argumentes sake, besitting these heavy times (which vvas an other cause of my printing it) I am the rather bould, to offer it to the consideration of every well-disposed Christian: beseeching God, who giueth a happy successe to all our labors, so to bleße it, that he who readeth the same, may so meditate on the patience and long-suffering of God, and of his iudgement and iustice: that by the one he may be allured vnto repentance, by the other deterred from sin. That as the people of Nineveh, hearing the words of Ionas Sermon, did all turne from their vill waies: so the people of England

ding an expoſition on Ionas *ſermon may all become newe converts vnto the Lord. That as the Lorde in mercy dealte vvith them, in with-houlding hu puniſhments: ſo he may as mercifully deale vvith vs at this time, in removing his heavy plagues, and fearefull iudgementes from vs, and from our Land. Thus recommending it to thy Chriſtian meditation, and my ſelfe, & all my ſtudies to thy daily praiers, I bid thee hartely farewell in the Lord. From Balioll Colledge in* Oxford *October.* 10. 1603.

Thine in the Lord,

ROBERT VVAKEMAN.

Ionah. 3. 4. 5.

The Analyſis of the Text.

In theſe two verſes I obſerue 2. generall parts.

1. Ionas ſermon to the Ninivites whereof there are 2. principall parts. *ver.* 4.

1 The patience & long ſuffering of the Lorde in that hee did not preſently deſtroy theſe Ninivites but gaue them a good ſpace to repent: *yet 40. daies.*

2 His iuſtice and iudgement denoũcing deſtruction againſt them if in the time allotted they would not repent and amend. *And Nineveh ſhall be deſtroied.*

2. The Ninivites repẽtance at Ionas ſermon deſcribed in 4. circũſtances *verſ.* 5.

1 By their faith which was not fruitleſſe. *So the people of Nineveh beleeved God.*

2 By their faſting which was not priuat. *And proclaimed a faſt.*

3 By their attire which was not coſtlie. *And put on ſackcloath.*

4 By their number which were not few. *From the greateſt to the leaſt.*

There are ſome other obſervations by the way pointed at which are not ſpecified in this table.

A SERMON PREACHED at Paules Crosse Iun. 20. An. 1602.

The Text.

Ionah 3.4.5. yet 40. daies and Niniveh shall be destroyed. So the people of Niniveh beleeved God and proclaimed a fast, and put on sack-cloath, from the greatest of them even to the least of them.

The occasion & argument of this Prophecie.

WHen *Ionas* the Prophet of the Lorde (right honorable, right worshipfull, & well beloved in the best beloved Christ Iesus) had a long time in vaine preached and prophecied in Israell: he had an expresse charge given him from

from the higheſt, to goe and cry againſt *Niniveh* the chiefe city of the Aſſiriãs: that provoking them the Gentiles to repentance, he might the rather leave the obſtinate Iſraelits inexcuſable. But ſuch was either his wilfull obſtinacy that he would not, or his fraile imbecility that hee did not regard his Lordes deſignement: thinking with himſelfe that his labour ſhoulde take little effect among ſtrangers to God and himſelfe, ſeeing it had done ſo ſmall good on Iſraell his owne people. And therefore, in ſteed of going to *Niniueh* whither he was boũd, he ſhippeth himſelfe for *Tarſhiſh*, & cõmitteth himſelfe vnto the ſea, thinking thereby to fly from the preſence of the Lord. But behould he that is the God as well of the ſea as of the dry land, ſendes out his heraulds after him, a great wind & a mighty tempeſt: who raiſed the ſea, and rowled the waues, and rocked the ſhip, and ſo rowſed vp ſleepy *Ionas*, that he findes no reſt in the ſhip, the ſhip ſafety in the waues, the waues no qu

in the ſea, the ſea no calme in it ſelfe, vntill the mariners had throwen out *Ionas* to appeaſe it. And yet ſee the prouidēce of a good God to a diſobediēt Prophet: though he is caſt out, yet the Lord doth not caſt him of. Though the mariners by his owne appointment takes him vp, & throws him into the ſea: yet a great fiſh by the Lordes appointment ſwallowes him vp, and caſtes him on the dry land. Beeing thus delivered out of the deepe by the mightie hand of God: he had the ſecond time the ſame charge laide vpon him, [b] *Ariſe and goe preach to Niniveh the great city.* Which the Prophet had no ſooner hard, but behold his obediēce to the Lordes call. [c] *Hee aroſe,* ſaith the text, *and went to Niniveh according to the word of the Lord.* Yea to *Niniveh a great & an excellent city of 3. daies iourney,* as the Prophet cals it. Yea *hee cryed againſt it,* and ſaide as before I read vnto you. *Yet forty daies & Niniveh ſhall be deſtroyed. So the people of Niniveh beleeved God, and proclaimed a faſt, and put*

[b] Ion. 3. 2.

[c] Verſe 3.

on sackcloth, from the greatest of them vnto the least.

In which two verses, for my easier proceeding, and your better vnderstanding, may it please you to obserue, and consider with mee these two generall partes.

The generall diuision 2. parts.

2. generall partes.

1. *Ionas* sermon to the Ninivites in these words, *Yet forty daies & Niniveh shall be destroied.*

2. The Ninivites repentãce in the next wordes, *So the people of Niniveh beleeved God and proclaimed a fast &c.*

The 1. setteth down a message from the Lord to a great city. The 2. declareth the conversion of a great city vnto the Lord. In the 1. is mercy and iudgement preached by one, & that is *Ionas*. In the 2. is faith and good works practised by many, & they are *Ninivites*. Behold in the one, the duty of all true Prophets, to declare with boldnesse the Lords

Lordes will vnto his people. Behould in the other, the duty of all faithful people, to obey with alacrity the voice of the Lordes Prophets. The 1. general part containeth in it theſe.

2. particular braunches.
1. The patience and long-ſuffering of the Lord, in that hee did not preſently deſtroy theſe *Ninivites*, but gave thē a good ſpace to repent. *Yet* 40. *daies*.
2. The Iudgement and iuſtice of the Lord denoūcing deſtruction againſt thē, if in the time allotted they would not amend. *And Niniveh ſhall be deſtroied.*

The ſubdiviſion of the 1. into 2. mēbers.

So that I may wel compare this ſermon of *Ionahs* to *Davids* ſong Pſal. 101. 1. *My ſong, ſaith David, ſhal be of mercy and iudgement*: for loe while he ſayeth *Yet* 40. *daies*, there is a ſonge of mercy. *And Niniveh ſhall be deſtroyed*, there is a ſong of iudgement. Or to that [f] river in *Sicily*, that parteth it ſelfe into two channels the one yeelding freſh water the other ſalt: for behold while he ſaith,

[f] Himera.

Yet 40. *daies*, there is a ſtreame of ſweet water iſſuing frō the fountaine of Gods exceeding favour. *And Niniveh ſhall be deſtroyed*, there is an ocean of bitter water running from the ſpring of Gods heavy diſpleaſure. The 1. is a word of comfort to all diſpairing ſoules, *Yet* 40. *daies*. The 2 is a rod of correction to all preſuming ſinners, *and Niniveh ſhall be deſtroyed*. The one declareth vnto vs that God is a God of compaſſion if wee wil repent, *Yet* 40. *daies*. The other that he is a God of iuſtice and ſeverity if we ſtill provoke him, *and Niniveh ſhall bee deſtroyed*. *Yet* 40. *daies & Niniveh ſhall be deſtroyed*. The 2. generall part declareth the effecte which this ſermon wrought in the *Ninivits*, or their repētance, which is deſcribed by 4. circumſtances.

The ſubdiviſiō of the 2. into 4. circumſtāces.

1. By their faith which was not fruitleſſe. *So the people of Niniveh beleeved God.*

2. By their faſting which was not private, *and proclaimed*

by 4. circumſtances.

med a faſt.

3. By their attire which was not coſtly, *and put on ſackcloth.*

4. By their number which were not few, *from the greateſt vnto the leaſt.*

1. *They beleeved God.* There is faith the true cauſe of good works deſcribed. 2. *They proclamed a faſt.* There is a good worke the effecte of a liuely faith deciphered. 3. *They put on ſackcloth.* There is the garment of humility expreſſed. 4. *From the greateſt to the leaſt.* There is a mutual cõuerſion of al declared. 1. *They beleeved God.* Behold their heatheniſh infidelity is turned into religious piety. 2. *They proclaimed a faſt.* Behold their luxurious feaſting is changed into moderate faſting. 3. *They put on ſackcloth.* Behold their royal robes are caſt away for ſimple rages. 4. *From the greateſt of them vnto the leaſt.* Behold the conſideration of the ſinnes of all hath wrought repentance in all. *So the people of Nine-*

veh beleeved God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them to the leaſt of them.

Thus you ſee (moſt deare & Chriſtiã brethren) the ſumme and ſubſtance of that, wherof at this time, by the aſſiſtãce of the Almighty and your accuſtomed patience, I purpoſe to intreate: evẽ the tenour of *Ionas* ſermõ to the *Niniuits*, and of the *Ninivites* repentance at *Ionas* ſermon. God grant I may ſpeake of thẽ with the ſame ſpirit as *Ionas* did, & that al this great and honorable aſſẽblie may heare and receive them with the like fruite as did theſe *Niniuites*. And ſo I come to the particular handling of the words themſelves. *Yet* 40. *daies.*

Partis. 1. Obſer. 1.

As *Noahs* doue came from the waters of the floud, with an olive braunch in her mouth. *Gen.* 8. 11. even ſo this heavenly doue (for ſo the name of *Ionah* in the Hebrew importeth & S^t. *Ierome* on the 1. of this prophecy & elſe where ſo interpreteth it) cõmeth vnto theſe *Niniuits*, from the waters of the ſea wher-

in

in a little before hee had beene almoſt drowned, with an olive braunch in his mouth, preaching mercy and peace vnto them if they would repent, and turne from their wicked waies. A ſingular argument of Gods exceeding love & fauour vnto this city *Niniveh*. For hee might preſently have ſent his Angel frō heaven to have deſtroyed it, as hee did the hoſt of *Senacharib*. 2. *Reg*. 19. 35. hee might have conſumed it with fire and brimſtone, as he did *Sodome* and *Gomer*. *Gen*. 19. 24. hee might have ſpoiled it with the edge of the ſword, as he did *Iericho*. *Ioſ*. 6. 21. he might have laide it in the duſt in the twinkling of an eie, as he hath done many, and as he is able to doe all the cities in the world. But behold the Lord is *a pitifull God* Pſal. 86. 15. he taketh a milder courſe with *Niniveh*. He ſendeth his Prophet to her, and giveth her a day, and a day, yea even *forty daies* togither, before he will powre downe the viall of his wrath, before he will execute his iudgements on her. And as a

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noble and worthy Emperour laying h
ſieg, and levying his army againſt ſom
famous & renowned city: beholding
it the goodly buildings, the ſtately wa
the high aſcending towers, the mul
tude of people, the numberleſſe nūb
of babes and ſucklings; of infants and i
nocent perſons: from a noble and her
cal diſpoſitiō is moved with the bow
of compaſſion towards it: & therfore
regard hereof doth not preſently batt
it downe & overthrow it, but firſt ſen
his herauld at armes to proclame a p
ly for certaine daies, and to offer pea
vnto the ſame: right ſo doth the Lord
heavē & earth deale with *Niniveh* th
famous and renowned citie. He ſaw t
ſtatelines of her buildings, her thou
& fiue hundred towers, her high & ſ
tious walls, her multitude of citizen
her ſixſcore thouſand infants and in
eent perſons, her head of cattell alm
innumerable: all which did make
bowels of compaſſion to yerne wit
him, &, before he would overthrow

Munſter. Coſmographi l. 5. cap. 61. Ion 4. verſ. vlt.

o ſende his Prophet as an herauld at
rmes, to proclame a parly of *forty daies*
nd to offer her peace if ſhee would re-
eive it. Famous is that of *Scipio Africa-*
nus, *that all things in warres ought to be*
aſſayed before the ſword be drawne. And
s famous that of the good Emperour
Theodoſius, who, vntil tenne daies were
aſt after he had beſieged any citty, ne-
er offered violence to the inhabitants:
aying and proclaiming every day, *that*
thoſe ten daies hee gave them, to the end
they ſhould profit thẽſelues by his clemẽcy,
before they ſhould make proofe of his po-
wer. But as far as light excelleth darke-
es, truth error, heaven earth: ſo farre, in
itty, mercy, and compaſſion, doth the
Creator of all excell the beſt of all his
reatures. Never was there any ſo pit-
iful, as he the God of pitty. Never any
o merciful, as he the God of mercy. ne-
er any ſo compaſſionate, as he the God
f al compaſſion. O how often doth hee
erſwade by promiſes, howe often doth
e allure by rewards, how often doth he

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intreate by favours, how often doth hee assay al faire meanes to convert a sinfull soule, before he drawe out his sword of vengeance against him. O when did hee spoile any country once, before he had spared it often? Whē did he overthrow any natiō in one day, which he had not most lovingly wooed before many a day? When did yet any place feele the iudgmēts of his fury, that had not long before tasted the sweetnesse of his mercy? For this was the rule of Gods own law, this was the decree of his heavenly wil, *that no citie should bee destroyed, before peace were offered vnto the same*: as we read Deut. 20. 10. And in the gospel it was our Saviours cōmandemēt to his disciples, that into what house soever they did enter: they should begin the *exordiū* of their message with a *pax vobis* saying *peace be vnto this house* Luk. 10. 5. and it is wel worth our observing that vertues and miracles were first wrought in *Corazin*, and *Bethsaida*, before their woe was pronounced against them

them. Matth. 11.20. Yea the fig-tree in the Goſpel, although *the Lord when he came and ſought it found no fruit theron*, ſhal not bee preſently cut downe, but ſhall haue *a yeare*, & *a yeare*, & *a yeare* to that, & ſhal be *digged*, & *dunged*, before it be deſtroyed. Luk. 13.7 8. This alſo did the Lord of mercy do in the time of bulde. Hee ſent *Noah* to the men of the olde world *a preacher of righteouſnes*. 2. Pet. 2 5. He ſent *Lot* to thoſe wicked *Sodomites* in the ſpirit of meekenes to *beſeech them not to do ſo wickedly*. Gen. 19. 7. He ſent *Moſes* & *Aaron* to the *Ægyptian*. Exod. 5.1. He ſent Prophets from time to time to the childrē of Iſrael. He ent *Iohn Baptiſt*, and our bleſſed Saviour, & the holy Apoſtles, beſides ſignes n the hoſt of heavē, & tokens in the elemēts, to the people of *Ieruſalem*, before ney were deſtroied. And although that itty were growen to a ful meaſure of iquity, & to the very height of al manr of impiety, ſo that both the ſervants onne of God were ſlaine by thē, the

Sabaoth

Sabaoth of the Lord polluted, the sa
ctuary of the Lord prophaned, the law
of the Lorde dispised, the testimony
the Lord neglected, yet see the infini
mercy & patience of a loving Lord: b
hold, for a warning, *ful forty yeares* we
allotted vnto her, before God sent
Vaspasian & *Titus* to sacke it. As *Euse*
us in the 3. lib. & 8. cap. of his eccles
stical history reporteth. Before whi
time, how did the Sauiour of the wo
cal on her to repent, how did he wee
for her, how did he wooe her as the br
grome his spouse to turne vnto him,
to forsake her evil waies, how did he m
nifest his loue & affection towards he
O Ierusalem Ierusalem, thou that kill
the Prophets, and stonest them that
sent vnto thee, howe often would I ha
gathered thee together, as the hen gath
eth hir chikens vnder her winges, & th
wouldest not. Mat. 23. 37. I wil not tro
ble you with many testimonies, and
amples out of the word of God, to co
firme the truth of this doctrine, bein

po

point ſo manifeſt. Looke but into the 9. chapter of the booke of *Nehemiah*, and the moſt obſtinate ſhal be conſtrained, vil he nil he, to confeſſe, that God is a God of much patience, and long ſuffering. The whole chapter is ſpent in this argument, ſetting downe in order, the great benefites and bleſſings which the Lord inhis mercy had beſtowed vpō the children of Iſrael in times paſt, their vnthankfulnes vnto the Lord for the ſame, and yet the exceeding patience & mercy of the Almighty extended towards them. For firſt, as we there may reade, he conſidered their afflictions in *Ægypt*, and heard their crie by the red ſea, he ſaued thē in the deepe, & drowned their enimies in the mighty waters. He ledde thē in the day with the pillar of a cloud, and in the night with a pillar of fire to give them light. He came downe vpon mount *Sinai*, & ſpake vnto them from heaven, & gave them right iudgments, true lawes, & good commaundements. He gave them bread from heaven for

Vid. Nehem. 9. reade the whole chapter.

their

their hunger, and water out of the roc
for their thirſt; he fed them forty yeare
in the wilderneſſe, they lacked nothing
their clothes waxed not olde, and ther
feete ſwelled not. Hee gave them king
domes and people, hee multiplied thei
children as the ſtarres of heaven, an
brought them into a good land: when
they poſſeſſed houſes full of goods, an
did eate, & were filled, & became fatte
and lived in pleaſure through the Lord
goodnes. But behold this people, wh
the Lord had thus extraordinarily ble
ſed aboue al the nation in the world, be
came rebellious, and behaved thēſelve
proudly, and hardned their neckes, ſ
that they harkened not to his comman
dements, nor remēbred the marvelou
workes which he had done for them: &
yet for all this the Lord forſooke then
not. They made them a molten calfe, &
ſaid, this is thy God, that brought the
out of the land of *AEgypt*, and cōmitte
great blaſphemies; & yet for all this th
Lord forſooke them not. They were di
obed

obedient and rebelled againſt him, and caſt his law behind their backes, & ſlue his Prophets ſent to convert them: and yet for all this the Lorde forſooke them not. They did evil before him, & ſinned againſt his iudgments, and pulled away their ſhoulders, and were ſtiffnecked, & would not heare: and yet for all this the Lord forſooke thē not, & yet for al this did he not conſume thē, but forbare thē many yeares, togither. O what a god of pittie, O what a Lord of mercy is this, *abundant in goodnes, gracious, & full of compaſſiō, of long ſuffering, ſlow to anger, and of great kindnes.* Ioel. 2. 13. *Reſerving mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin* Exod. 34. 7. How truly might he ſay of this people, *All the day long have I ſtretched forth my hād to a rebellious people, to a diſobediēt, gainſaying, & vnbeleeving people.* Rom. 10. 21. How truly might he ſay that *they had a long time grieved him & yet he had waited thae he might have mercy on thē.* Eſ. 30. 18. How truly might he profeſſe

of himselfe, *I desire not the death of a sinner, but that the wicked turne from his way & live: turne you, turne you frō your evill waies for why will yee die ô yee house of Israell.* Ezech. 33.11. What should I say more (beloved in Christ Iesus) God is the same God vnto vs al as he was vnto them: & there is not one to be found in this great Congregation, from the most auncient father to the youngest child, but in some measure hath had experiēce of these things. Every one hath felt in himselfe god to be a god of much mercy & expectation. For whē his *Angell* had offended he stayed not at al for him, but threw him downe to hel. Whē *Adam* had transgressed he deferred not his punishment, but draue him straight way out of Paradise: but if wee examine our selues we shal finde that he waiteth for every one of vs indede, and forbeareth vs some ten yeares, some twenty, some to 30. some to 40. some to ouldē age, some to dotage. Yea hee spareth vs al because he is the *lover of soules* as the wise

wiſeman cals him. He is patiēt towards vs and *would haue none to periſh but al of vs to come to repentance.* 2. Pet. 3. 9. *Hee maketh as though hee ſawe not our ſinnes becauſe we ſhould amend.* Wiſdom. 11. 20 *He prolōgeth our daies although we do evil againſt him an hūdred times.* Eccles. 8. 12. Let vs then be ware (beloved in the Lord) that we abuſe not the patiēce and long ſuffering of ſo good a God, leſt after ſo many ſweete ſhewers of mercy, & pleaſāt calmes of comfort, he powre downe vpon vs the bitter ſtormes, and hote thunderbolts of his iudgment and indignation. And as the Prophet telleth *Niniveh* in this place: *Yet forty daies & Niniveh ſhalbe deſtroied*: So yet a little while, & if we wil not repent and turne vnto him, behold a final deſtruction and overthrow ſhal over take vs. And ſo frō my firſt obſervatiō, the patience & long ſuffering of God, in that he did not preſently deſtroy *Niniveh*, but gave it a good ſpace to repēt, *Yet* 40. *daies* I now come to the ſecond note of my firſt ge-

neral parte, which was the iuſtice and iudgment of the Lord, denouncing deſtructiō againſt it, if in the time allotted it did not amend, *and Niniveh ſhalbe deſtroied.*

And Niniveh ſhalbe deſtroied. Our Prophet doth not come onely with a ſong of Gods mercy to *Niniveh*, but alſo with a ſong of iudgment: intimating that if they wil not embrace the one, they ſhal vndoubtedly feele the other. For albeit, being a ſtrāger to that place, a man of another country & kiudred, & *Niniveh* large and ſpatious, and ful no doubt of many barbarous & cruel people, he might in ſome ſort (becauſe hee was fleſh & bloud) bee diſcouraged to deale ſo roundly & plainely with them, as to denounce ſo heavy a iudgment on them, for feare leſt they ſhould have killed him: yet behold the courage and audacity of a faithfull Prophet. He preferreth the diſcharg of his duty before the ſafety of his life: and, having receiued this meſſage from the Lord, he is not a-

fraid

fraid (although he were but one & that a ſtranger) to pronounce it in the midſt of *Niniveh*, yea peradventure before the king and nobles of *Niniveh* (for ſo it is probable) although it declare no leſſe then *Ninivehs* over-throw & deſtruction. Out of whoſe bould and faithful courſe of proceeding, let mee, by your honorable and Chriſtian patience (moſt deare & bleſſed brethrē) give this one note to my brethren and fellow-laborers in the miniſtery: that, when they are to deliver their meſſage from the Lorde vnto his people, out of theſe and the like places, they be careful, * by our Prophets example, to lift vp their voices like trumpets, bouldly to reprove ſinne & ſinners, to tell the houſe of *Iacob* his iniquities, & *Iſrael* his tranſgreſſions. Let them not bee terrifyed to declare Gods iudgmēts againſt the greateſt, let them *not be afraid of the faces of men for the Lord is vvith them*. Ier. 1.8. They muſt with *Amos* preach the death of *Ieroboam* and captivity of Iſrael even

* A note for Miniſters from Ionas his bouldnes.

at *Bethel* in the kings chappel and in the kings court although with *Amos* they be banished for it. Amos 7.12. They must with *Michaiah* prophecy the truth to *Ahab*, although with him they be hated for it. 1.Reg.22.8. they must with *Zacharie* tell the people of Israel, that *because they have forsaken the Lord, the Lord also hath forsaken them*, although by the commãdement of the king with *Zachary* they be stoned for it. 2. Chron. 24.21. they must with *Iohn Baptist* tell *Herode* that *it is not lawfull for him to have his brother Philips wife*, though with him they be beheaded for it. Mat. 14.10. they must with *Nathan* tel *David thou art the man*. 2.Sam.12.7. they must with *Eliah* tel *Ahab*, *it is thou and thy fathers house that trouble Israell*. 1. Reg. 18.18. they must with *Iehu* tel *Iehoshaphat*, *that for his wickednesse the wrath of the Lord is upon him*. 2.Chron. 19.2. they must with the *Prophet* tel *Amasiah* the king of *Iuda*, *that for his sinne God hath determined to destroie him*. 2.

Chron

Chron. 25. 16. they muſt with *Azariah* the Prieſt tell *Vzziah* the king, *that for his trãſgreſſion he ſhall have none honour of the Lord.* 2. Chron. 26. 18. they muſt with *Nehemiah* rebuke the *Princes and Rulers of Iſraell*, for laying ſuch heavy burthens vpon their brethren Nehem. 5. 7. Finally they muſt with *Ionas* in my text tel *Niniveh*, yea glorious & goodly *Niniveh*, yea ſtout & ſtately *Niniveh*, yea proud & populous *Niniveh*, that for her ſinnes it *ſhalbe quite defated and over throwne*. Thus muſt the Miniſter of God be bould to reprove ſinne in the mightieſt ones in the world, & with the ſpirit of courage and audacity beate downe whatſoever lifteth vp it ſelfe againſt God.

I ſpeake not this (beloued in Chriſt Ieſus) to condemne al kind of milde and gentle perſuaſion: and to vphold *the hote and indiſcreete reproovers* of our time, who are ſo fervent & forward in denoũcing iudgment againſt the leaſt offenders, that with *Iames* and *Iohn* nothing

Indiſcreet reprooves not allowed.

wil cõtent them, but only *fire frõ heaue̅ to consume them* Luk. 9. 54. They are the ofspring of curſed *Cham*, delighting in nothing ſo much, as to *vncouer the nakednes of their fathers*. They are as Saint *Bernard* ſpeaketh of ſuch in his 78. Epiſtle *nõ correptores ſed corroſores* not reproovers but gnawers. Not vnlike the *Cynicke* Philoſopher, who for his impudent taunts againſt all, was commonly called of all: *Conuitiorum canis* the dog of reproches. For as thoſe *Indians* headed like dogs, in lieu of ſpeech, vſe to barke, as *Pliny* in his 7. lib. and 2. chap. writeth of thẽ: ſo theſe, in ſteede of ſpeaking to their brethren after the manner of men, vſe to *barke* at them, after the faſhiõ of *dogs*. My ſpeech doth not apologize or countenance any ſuch either dogged and indiſcreete raylers, or rude intemperate reprooves.

I rather aime at thoſe in another extreame, who are ſo farre from being to forward in reproving of ſinne that they dare not take in their mouthes but that

cold

cold reprehenſion of oulde *Ely* vnto his ſonnes, *do ſo no more my ſons, do no more ſo.* 1. Sam. 2. 24. But as deceiptfull Embaſſadours, either for feare of puniſhmēt, or for hope of gaine, they forbeare to deliver the Lordes Embaſſage vnto his people. Soothing them in their ſins, and flattering them in their follies, and furthering thē in their iniquities. Thoſe are our *temporizing preachers*, *our time ſerving Prophets*, *our trēchar Chaplaines* who, either to ſatisfy the luſt of their humorous Lorde, or to delight the itching eares of their vaine auditors, ſpeake nothing but *placentia* court-phraſes, ſweet and pleaſing wordes: that ſow pillowes vnder mens elbowes, and build vp their ſinnes as a wall, and dawb vp their filthy corruptions with the vntempered morter of palpable adulation. Whom I may iuſtly brand with the ſame name as *Crates* the *Thebane* did thoſe paraſites of his time whō he called Συνκατακυκιφάγους: becauſe, ſitting at great mēs tables, they were ready with that *cunning diſ-*

sembler in the comody to say, *ais. aio ne-*
gas? nego. Whatsoever they affirmed
they would affirme the same and what-
soever they denyed they woulde bee as
ready to deny though never so vntruly
Right so, beloved, I am afraid our church
hath to many such *fawning and flatte-*
ring Ministers: who sitting at noblemē
tables (if happely they be therevnto ad-
mitted) for feare of displeasing, will say
as they say: although their owne consci-
ence I doubt not many times tels them
they have said amisse. *Speaking good of e-*
vill, and evill of good, putting darkenesse
for light, and light for darkenesse, bitter
for sweete & sweete for sower to vse the
words of the Prophet Esa. 5. 20. καπηλεύοντες τὸν λόγον τοῦ θεοῦ. *Making marchan-*
dise of the vvord of God as the Apostle
speaketh 2. Cor. 2. vlt. and *selling the*
cause of the Lord for a meeles meat, or as
the Prophet tels vs *for handfulls of bar-*
ly and peeces of bread. Ezech. 13. 19. I can
not more fitly resemble such false Pro-
phets to any, then to that flattering an-

di-

diſſembling prieſt of *Iuppiter*: who, whē *Alexander* the great (as *Plutarch* in his life teſtifieth) came to the oracle, ſaluted him by the name of *Iuppiters ſonne*, & all to get ſome great preſent & large reward frō him: ſo they, to procure the ſooner vnto themſelues ſome promotiō on eccleſiaſtical, wil make the *Alexanders* of the world beleive, that they are *Demy Gods*: or at the leſtwiſe a degree aboue the natural cōdition of the ſonnes of men. They are fit chaplaines for ſuch ladies as the mother of *Cyrus* was, who, as *Plutarch* reporteth, cōmanded, that whoſoever ſpake to the king, he ſhoulde vſe *ſoft & ſilken words* for ſurely in their preaching and teaching before ſuch great ones of the world, they vſe no other but ſuch ſoft phraſes & ſilken ſpeeches as ſhal befit their humours. And as the natural hiſtorian in his 2. lib. & 41. cap. of his hiſtory reporteth of the herb called *Heliotropium*, that it regardeth & looketh towardes the ſunne: ever as hee goeth turning with him at all howers,

yea

yea even also when he is shadowed vn
der a cloude: so do they, in the whol
course of their ministery, regard & con
sider their Lords and Ladies humours
and thervnto do they apply themselve
at all times, yea even then also whē the
are covered with the cloudes of man
grosse and crying sinnes. So that I ma
truly say of such as the *Philosopher* di
of the like, who, as *Nicephorus* reporte
in the 10. lib. & 42. cap. of his eccles
stical historie, comming into an Emp
rours court, & there seeing many soot
vp great men in their sins, saide of the
purpuram ipsos magis quam deum colen
that they did more reverence purp
robes then God himselfe: and I am pe
swaded (beloved in Christ Iesus) th
they who thus sooth vp the mighty p
tentants of the world in their transgr
sions, *quod purpuram ipsi magis quā d*
um colant, that they more respecte t
coūtenance of man, then the favour
the everliving God. For otherwise th
would never, as many times they do

co

conceale the councel and wil of God, to gaine a little commodity & preferment at the hands of a mortal man. And if it happen, beloued, that theſe men come abroad at any time, to preach amonge the vulgar ſorte in meaner places, they haue ſo vſed themſelves to a ſmooth & pleaſing vaine, that even then I may ſay of them as *Diogenes* the *Cynicke* ſaide of orators as it is in the 9. lib. and 19. cap. *Elian. de varia hiſtor.* that they are δοῦλοι τοῦ πλήθους, the very ſlaues & vaſſals of the common people. For to win their leaſt fauours they wil bee fauourable to their greateſt ſins. And as *Pliny* in his 5. lib. & 15. chap. ſaith that the river *Iordan is a pleaſant river, winding & turning in & out, ſeeking as it were for loue & fauor, and applying it ſelfe to pleaſe the neighbour countries*: ſo doe theſe *time-ſerving preachers* turne & winde themſelues in their ſermons to the multitude: ſeeking rather to win their fauours by flatering them in their ſinnes, then to diſcharge their owne duties to God by reuealing his

his will vnto thē. But let these men con
sider howe much the Lorde is offende
with such deceitful hādling of his wor
Let them cōsider the grievous cōplain
of the Lord against such false Prophet
who healed the hurt of the daughter of h
people with sweete vvordes saying pea
where there was no peace. Ier. 6. 13. L
them cōsider how much he was move
with them that *taught vanities, & spa*
the vision of their owne harts, & not o
of the mouth of the Lord. Saying to eve
one that vvalked after the stubbornes
his owne hart no evill shal come vpon yo
prophecying false dreames & causing t
people of the Lord to erre by their lies a
by their flatteries. Ier. 23. Finally let t
cōsider the severe iudgmēt of the Lo
pronounced against such faithlesse me
lēgers in the same Prophet. Behold th
that flatter the people in their sinnes,
say that the sword & famine shall not b
in the land, by sword & famine shal the
Prophets be consumed. Ier. 14 15.

Wherfore to conclude this poine, l

vs, beloved, I ſpeake this to all my brethren and fellow-labourers in this holy buſines, let vs I ſay, as truſtie Embaſadours, bouldly deliver our Lords Embaſſage: *not fearing him that can kill the body only, but him that can caſt both bodie and ſoule into hell fire.* Math. 10. 28. And yet let vs not ſeeke to gall & greeve the wounded cõſcience of our weake auditors, by to raſh & indiſcreete doubling & redoubling woes vpon them, alwaies killing thẽ with the killing letter of the law. Let vs take heede leaſt if wee thus alwaies preach to others iudgmẽt without mercy, we our ſelves bee iudged of the Lord without mercy. Let vs rather by our Prophets example, keeping the golden meane, temper them both togither. Let vs ſometimes with the ſweete balme of the Goſpel bind vp the broken harted: and yet ſometimes alſo with the hard hãmer of the law bruze and breake downe the ſtrength of impiety. Let vs ſometimes as good chirurgions applie pleaſant lenitines to ſupple: & yet ſometimes

times alſo ſharpe coraſines to exaſp
rate the feſtered woũds of our ſicke p
tients. Let vs ſometimes like skilful P
ſitions miniſter comfortable refectio
to cheriſh: & yet ſometimes alſo ſhar
and bitter potions to offend their diſt
pered ſtomacks. Let vs ſometimes wi
that good Samaritane Luk. 10. with t
oyle of mercy cheere vp the fainting
ſcience of a penitent Chriſtian: and y
ſometimes alſo with the wine of repr
henſion rub vp the cõtagious malad
of hardharted worldlings. Let vs ſom
times with the ſons of *Iacob* ſtand vp
the moũt *Gerizzim* to bles, & yet ſom
times alſo vpon the moũt E*bal* to cur
the Lords enemines Deut. 27. 13. Let
ſometimes with S^t. *Paul come in the ſp
rit of meekenes to comfort: and yet ſom
times alſo with the ſame Apoſtle with t
rod of correction to controule.* 1. Cor.
21. Let vs ſometimes ſay with our ma
ſter *pax vobis peace be vnto you* Luk. 2
36. and yet ſometimes alſo *væ vobis w
be vnto you.* Matth. 23. 13. Let vs ſom
tim

times be like *that soft voice wherin God came* 1. Reg. 19. 12. and yet sometimes also like *Iohn Baptist the voices of tries or crying voices* in the wildernes of this world Math. 3. 3. Let vs sometimes bee like *Barnabas sons of Cõsolation*. Act. 4. 36 and yet sometimes also like *Iames & Iohn Boanerges the sons of thũder* Mark. 3. 17. Lastly let vs sometimes come with *Ionas* in my text with a sõg of mercy as in the first part of his sermõ *yet 40. daies*: and yet sometimes also with a songe of iudgement as it followeth in the second *and Niniveh shalbe destroied.*

And Niniveh shalbe destroyed. And heere in a word before I proceede further: Let me remove a stumbling blocke of offeece, which may arise to the weake out of the words: For whereas A Prophet here setteth downe, that after the space of 40. *daies, Niniveh shoulde bee destroied*, it is manifest in the last verse of this 3. chaptes that *God repented of this evil which he had purposed to do vnto it, & hee did it not.* Howe then is the Question

 coun-

councell of the Lord infallible, howe is the verity of his word immutable, howe are his decrees vnresistable, howe is his iudgment here denoūced by *Ionas* inevitable *and Niniveh shall be destroied.*

1. Reason. For answere wherevnto we must obserue, that some of the auncient fathers in the primitive church have bin of this opinion, that by *Niniveh* here is vnderstood, the sin & iniquity of the people of *Niniveh*. As if the Prophet had said *Yet forty daies & Niniveh shalbe destroied*, that is, not the mē, the wals, & the buildings of *Niniveh*, but the sins & transgressiōs of *Niniveh*. the sinful city shal become an holy city, the idolatrous people a sāctified people, the height of their impietie shalbe destroied by the teares of their penitēcy. Thus shal sinful *Niniveh* be quite defaced, thus shal vngodly *Niniveh* be overthrowne. Of this opinion was S^t. *Austen* in his 21. lib. & 24. chapter *de ciuitate Dei*. Where he saith thus. That *God vseth to overthrow sinners two manner of waies. Either when he*

he puniſheth the men for ſins cõmitted, as he did the Sodomites Gen. 19.25. *or whẽ he deſtroyeth the ſins of mẽ through their vnfeined repentãce, as in theſe* Ninivits. And in this ſence ſaith S^t, *Auſten* is the word of the Lord true, that *Niniveh* in her people & buildings ſtood ſtil, but in her wicked waies and tranſgreſſions *ſhe was overthrowne.*

But ſaving the iudgmẽt of ſo learned a father (whom notwithſtanding of al other of the fathers generally for his interpretatiõs of the Scripture I hould to bee moſt worthy of reverence) I rather faſten vppon another interpretation of theſe wordes. And that is that they are ſpoken by our Prophet with a cõdition implying in them, as if hee had ſaide: the Lord your God is a patient God, he wil not woũd you before he warne you. Loe he giveth you *yet* 40. *daies* more to bethink your ſelves, if in this ſpace you wil not turne vnto him, then aſſuredly *you ſhalbe deſtroied*. And this I rather take to bee the Prophetes meaning in this 2. Reaſon

place: not onlye for that the whole current of our latter & sounder interpreters doe agree herevnto, but also, because I know this manner of denouncing iudgment, is very vsuall with the spirite of God in holy scripture. Witnes that one place insteede of all, in the prophecie of *Ieremy*. *I will speake* (saith the Lord) *suddenly against a natiō, against a kingdome, to plucke it vp and to roote it out, and to destroy it. But if this nation, against whō I haue pronounced, turne from their wickednes: I will repent of the plague that I thought to bring vpon them. Ier.* 18.7.8. There you see, the condition is set down in expresse words. *If they turne frō their wickednes I will repent*. But elsewhere it is necessarily implyed and vnderstood as for example. When *Abimelech* the king of *Gerar*, had tooke vnto him *Sara*, the wife of *Abraham*: god said vnto him, *thou art but a dead mā because of the woman which thou hast taken. Genes.* 20.3. Here the iudgement seemeth absolute. But this condition must needes bee vn-

der

derstood, that he was but a dead man, if hee did not restore the woman without touching her body. For when hee had purged himselfe *with an vpright mind, and innocent hand haue I done this*: the Lorde forbare to execute this sentence on him. So likewise the Prophet *Esaie* biddeth *Ezechiah* from the Lord: *to set his house in order for he should die & not liue*, *Es.* 38, 1. What speech can be more absolute then this: & yet we must needs confesse, that this condition is therein contained: thou shalt die, if thou appease not the wrath of God by thy tears and vnfained repentance. For when hee had once so done, the Lord removed away this iudgement, *and added vnto his daies fifteene yeares* as it is in the same chapter, agreeable to this is that of *David*, who when hee had killed *Vriah the Hittite*, and taken his wife vnto himself: the Lorde tolde him, that for this, *the sword should never depart from his house*: 2. *Sam.* 12. 10. A sentence without exception: & yet when he confessed, that

in this he had *sinned against the Lorde* (a condition no doubt in the former iudgment implyed) it was tolde him by *Nathan*, that *the Lorde had put away his sin and he should not die: vers.* 13. So in the words of my text, here is destructiō denounced by *Ionas* against *Nineveh*, *yet 40. daies and Nineveh shall be destroyed.* And yet, *Niniveh* repenting, the Lord withholdeth his iudgements from it: & therefore we must needs vnderstande a condition in the words: *yet 40. dayes* and if *Niniveh* go on still in her wickednes, doubtlesse *Niniveh* for her wickednes shall be destroyed. Having thus cleared this doubt, and made manifest the meaning of our Prophet: let vs nowe come to the next obseruatiō, which in the beginning vvas proposed out of these words and *Nineveh shall be destroyed.*

Obseruat. 2 It is reported of *Tamberlaine* that mighty conquerour of his time, that whe he laid siege to any citty: he displaied the first day his white flag before the same, as a token of his clemency if they would yeeld

yeeld vnto him. Which if they then refuſed, the next day he ſet vp his red flag, as threatning the ſhedding of their bloud, if they remained obſtinat: vvherat if they were not moved, the third day he advanced his blacke flag, to ſignifie, that the dore of all pitty and compaſſiō was now ſhut vp, and that nothing was to be expected, but vtter ruine and deſolation. The like courſe, in ſome proportion, doeth the Lorde of heaven and earth take with his citty *Nineveh*: hee firſt diſplaieth his white flag of mercie, not for a day with *Tamberlaine*, but evē for 40. *daies* togither: whereat if they will not yeeld, they ſhall behold the red flag of his ſeverity, nay the blacke flag of his irrevocable iudgement, denouncing their vtter overthrow and deſtruction. For the ſaying is moſt true, *Læſa patientia fit furor*, the patience of the Lord too farre prouoked, is turned into fury. *Sera venit, ſed certa venit vindicta* it is long ere hee revenge himſelfe on ſinners, but he paies thē with a witnes

nes at the last. And howsoeuer the punishment of malefactors come late, yet it neuer misseth in the end. As the *heathen man by the light of nature could tell vs. *Lento grandu ad vindictam diuina procedit ira, tarditatemq; indicij grauitate pēsat* saith another. God is said to haue leaden feete because hee commeth slowly to execute vengeance but hands of iron because when he cōmeth hee striketh home. And by howe much the longer he expecteth our amēdmēt so much the more strictly hee wil iudge vs if we doe neglect. Experience teacheth vs that the axe the higher it is lifted the heavier it falleth. A stone the further it is cast vp into the aier falleth with greater force vpon the earth. A watercourse the more it is stopped, when it breaketh forth, runneth with greater violence: euen so the longer the Lord beareth & forbeareth to punish the sinnes of men, the heavier wil his punishment be in the end. And howsoeuer hee can bee content a long season to haue pa-

* Plin. lib. 2. c. 7.

* Valerius Maximus lib. 1.

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ence with them: yet at the laſt, as hee ſpeaketh by the Prophet, *hee will overturne, overturne, overturne. Ezech.* 21. 27. Where, by thrice repeating of the word, is vnderſtood an abſolute deſtruction and deſolation indeed. *Plinie* in his 8. lib. and 7. cap. and *Ariſtotle* in 9. lib. & 46. cap. *de natura animalium* doe write of the *elephant*, that by nature he is very milde and gentle; and others ſay, that he ſuffereth many wrõgs of inferior beaſts: but beeing ſtill provoked by them to wrath his fury is not pacified, vntil hee hath revenged himſelfe to the ful. That which is ſaid to be true of the creature, is in this ſenſe moſt true of the creator of al things God himſelfe. His very nature and eſſence is, to bee *A God full of compaſſion and mercy, ſlow to anger, and of great kindnes. Pſal.* 103. 8. Hee ſuſteineth many wrongs of the ſons of men: being cruſhed with their ſins, *as a cart is laden with ſheaues*, to vſe the words of the Prophet: wherewith if they ſtil continue to load him, he wil eaſe himſelfe of

his burden, and caſt it on the ground o
confuſion. And albeit, as the Pſalmi
ſpeaketh, *he be patient, and is provoked*
very day: yet if a man will not turne, he
will whet his ſword, he will bend his bow
& make it ready. Pſa. 7.12. For it is mo
true which *Gregory* ſaith in his 33. book
of morals and 15. chapter. *Vt pius ita*
iuſtus eſt conditor. As our maker is mer
cifull, ſo is he likewiſe iuſt. *Gracious and*
righteous is the LORD, Pſal. 25.8. gracio
in the multitude of his mercies, & righ
teous in the ſeveritie of his iudgmente
Gracious to them that turne vnto him
righteous to them that caſt him frō th
The Lord is ſlow to anger, there is his pa
tience to penitent ſinners: *but he is gre*
in power, & wil not ſurely cleere the wi
ked. Nahum. 1.3. there is his iudgeme
to impenitent reprobates. *I have a lon*
time holden my peace at your ſins, I ha
beene ſtill, & reſtrained my ſelfe, there
his long ſuffering declared: *but now w*
I cry like a traveiling woman, I will d
ſtroy & devour at once. Eſ. 42.14. the

s his heavy wrath deſcribed. *The Almighty is a patiēt rewarder*, there is mercy offered to him that wil receive it: *but he will not leave the wicked vnpuniſhed.* Eccles. 5. 4. there is iuſtice pronounced o him that wil neglect it.

Thus you ſee (moſt deare and Chriſtian brethren) that love & wrath, pittie, nd revenge, patience and iudgment, as he 2. daughters of the great king, goe and in hand: *his mercy & truth do meete ogither, his righteouſnes and peace doe iſſe each other* mercy going before with *pax vobis* peace vnto thē that accepte t: iudgment following after with a *væ vobis* woe vnto them that refuſe it, the one comming with an open boſome to eceive the penitēt: the other following with a drawn ſword to devour the hard-harted. mercy is firſt offered to leave the wicked inexcuſable: iudgmēt is laſt executed to deſtroy the wicked that are culpable. For this is the vſual courſe which God taketh with the ſons of men: firſt to ry them a good ſpace by gentle forbea-

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ring, which if it draw them not vnto re-
pentáce, then his arrowes of vengeāce
are ready prepared for destruction. So
did he deale with the olde world: he spa-
red it an hundred & twenty yeares, but
when he saw that the wickednes of man
was great in the earth & that al the ima-
ginatiōs of the thoughts of his hart were
onely evill continually. Gen. 6.5. Hee did
by a mighty floude destroy *every thing*
that was on the earth from man to beast.
Gen 7.23. So did he deale with the fig
tree in the Gospel, he spared it 3. whole
yeares togither, and suffered it to be di-
ged & dunged carefully: but continuing
it selfe barren, & making also the ground
barren round about it, the Lorde will no
lōger beare with it, it must be destroied,
it must be cut downe. Luk. 13.7. So did
he deale with those *Ægyptians* of old, to
sent *Moses* & *Aaron* to instruct them,
who wrought diverse signes and mira-
cles among them to win them to repen-
tance: whereofwhen none could mooue
them, or pierce theire hardned hearts

hey were quite over-whelmed in the midst of the sea Exod. 14. 27. So did hee deale with his owne citty, hee sent Prophets and teachers early & late, to wooe her to Christ as the spouse to her bridegrome, he sent his owne sonne to winne her from her sinn: but when shee should bee gathered by none of these, *behoulde her house vvas lefte vnto her desolate.* Luk. 13. 35. Finally so doth hee deale with *Niniveh* in my text, he giveth her full 40. *dayes* for her probation & triall: wherein if shee forsake not her sinfull waies, and turne vnto the Lorde, there shal not a day or houre be further spent, vntill the iudgement of her overthrowe be pronounced, and *Niniveh shalbe destroyed*.

Now the greatnes of this iudgment, is here further amplified, frō the place against which it is denounced, beeing *Nineveh*, no petty towne of the nations, no obscure place of the worlde, no little village or ham'et of the East, no smal citty in *Assyria*, as *Bethlem* was in *Iuda*:

Iuda: but *a greate and excellent citty three daies iourney*, even then one of t greateſt citties in the world. For as *Diodorus Siculus* in his 3. lib. and 1. cap. *Herodotus* in his *Clio* and *Strabo* in the of his Geography haue at large deſc bed, this *Nineveh* was 400. and 80. l longs in circuit: whereas *Babylon*, wh *Ariſtotle* in his politicks calleth rath χωραν a country then a citty, had alm fewer by one hundred. And ſome ha beene of opinion that afterwardes a grew in wealth, ſo it was much more larged. Her wals were in height an hu dred feete, in breadth ſufficiently cap able to receaue three carts on a row, compaſſe 400. myles, adorned wit thouſand & fiue hundred towers, wh of the height of every one was two hu dred feete a peece. The buildings o very faire, beeing as ſome haue not eight whole yeares a rayſing vp, & n by fewer at once then tenne thouſan workemen. The ſtate of it very comm dable, beeing ruled by a *king and h*

bles, Ion. 3.7. The people of it almoſt innumerable, ſeeing there were *ſix ſcore thouſand infants, that could not diſcerne betweene their right hand and their left. Ion.* 4.11. In a word if I name but *Nineveh* I then name al, a *beautiful and pleaſant* citty, as the Hebrew word whence it is derived importeth. not only *a great citty* as *Moſes* calleth it, *Gen.* 10.12. but *a great and excellent citty, or a citty great vnto God*, as a Prophet calleth it, O here in is the iudgement aggravated, this excellent and famous and renowned *Nineveh*, this large and ſpacious & populous *Nineveh*, this faire and glorious & goodly *Nineveh* ſhalbe deſtroyed. *Nineveh* that imperial commaunder of all the Eſterne parts, that lifted her head aboue the nations, that dwelt in confidence and ſaide, I am and there is none beſides me, *Nineveh* ſhalbe deſtroyed. *Nineveh* in times paſt highly renowned, prowde of her wals and bul-warks, puſt vp in the wealthines of her inhabitants, & the goodlines of her buildings,

Nini-

Nineveh ſhalbe deſtroyed. *Nineveh* the mother citty of *Aſſyria*, the *Metropolis* of that Country, the golden head of the picture, the glory of the earth, the ſeat of the Empire, the Lady of the Eas the Queene of nations, the riches of the world, *Nineveh* ſhalbe deſtroyed.

Obiection. But ſome man peradventure will ſay what ſinnes hath *Nineveh* committed how hath ſhee offended God: that ſhe ſo great and excellent, ſo famous & renowned citty, ſhould haue ſo ſevere judgment, denounced againſt her from

Anſwere. the Lord? For anſwere whervnto I muſt confeſſe that the ſinnes, for which *Nineveh* is here ſo threatned, are not expreſſed in my texte, but elſewhere ſet downe by the ſpirit of God. That this citty was given to idolatry, it appeareth in the ſecond booke of kings: where it is ſaid that *Senacherib was worſhipping his falſe God, in the temple of Niniveh, when his two ſonnes ſlew him.* 2. *King.* 19 & if yee looke but into the third chapter of the Prophecie of *Nahum*: you ſhall fin

finde other ſinnes of this citty there reckoned vp by the prophet. For he calleth it *a miſtreſſe of witch crafts, a bloudy citty, full of lies & robbery, from whence the pray departeth not.* Vnto which ſinnes, I may alſo adde the ſinnes of infidelitie, & gluttony, and pride, which I doe the rather iudge to be generall faultes among them: becauſe in their repentance (as anone by gods grace ye ſhal heare) mention is made of ſuppreſſing theſe ſinnes, of ſuppreſſing their infidelity *by beleeving in God*, of ſuppreſſing their gluttony *by proclaiming a faſt*, of ſuppreſſing their pride *by putting on ſackcloath from the greateſt vnto the leaſt.* But that one place is inſteede of al the reſt, to declare the ſin of *Nineveh*, it is in the beginning of this prophecie of *Ionas*: where it is ſaid that the wickednes of this people was come vppe before the Lorde, where the name of *VVickednes* in the original (as the learned note) ſignifieth the greateſt extremity that can bee, and is not reſtrained to this or that ſin one

of a thousand, but is a most absolute, & all sufficient terme, to all manner of impietie.

Thus then you see (most deare and blessed brethren, beloved in the Lorde Iesus) that it is not for a smal thing, or matter of light moment: but for many & most grievous sins, euen the height of al impietie, for which *Nineveh* this notable citty must be destroyed. For howsoever her state was most powerfull, her governement most excellent, her wals most statelie, her towers most high, her citizens most wealthy, her name most renowned, her people almost innumerable: yet neither the mightines of her state, nor the excellencie of her governmēt, nor the climing of her wals, nor the aspiring of her towers, nor the riches of her citizens, nor the honor of her name, nor the multitude of her people, if shee once giue over her selfe to sin, can make her secure from the wrath of God. For greatnes of sins will shake the foundation of the greatest citties, and multitude

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of offences wil diminiſh and conſume whole multitudes of men. *Iericho the citty of palme trees* as ſhee is called. Deut. 34.3. beeing withal a wicked and vncircūciſed citty, idolatrous in the worſhip of God, and hoſtile to his people had a lamentable ende. For loe the men of armes, at the Lords appointment, vtterly deſtroied al that was in it, *both man & woman, young and olde, beaſts and cattell, oxen & aſſes, with the edge of the ſword.* Ioſ. 6.21. *Tyrus was rich with the ſeed of Nilus that brought her abundaunce, the harveſt of the rivers were her revenews, and ſhee a mart of the nations, it was a glorious citty, and her antiquity of ancient daies: ſhee crowned men and her merchants were Princes, & her chapmen the nobles of the world.* Eſ. 23. Yet beholde the iudgemēts of the Lord, againſt that city for her ſins, as it is in the ſame chapter: it was tolde her, that *her owne feete ſhould lead her a far of to be a ſoiourner: for the Lorde of hoſtes had decreed it, to ſtaine the pride of all glory, and to bring*

to contempt all the honorable in the earth.
No was full of people, and lay in the ri-
vers, and had the waters rounde about it:
whose ditch was the sea, & her wall was
from the sea: yet, for her sins, was shee ca-
ried away, and went into captivity: her
young childrē were dasshed in peeces at the
head of the streetes, and they cast lots for
noble men, and all her mighty men were
bound in chaines. Nahum. 3.10. Yea *Ba-*
bylon called a *great citty* as wel as *Nine-*
veh, that said in her hart, *I sit as Queene,*
I am no widdow, & shall see no mourning
by reasō of her iniquities, hath her iudg-
ment pronounced by the angel: *it is fal-*
len, it is fallen, & is become the habitati-
on of Devils, and the hole of all foule spi-
rites, and the cage of every vncleane and
hatefull bird. Revel. 18.2. Nay *Ieru salem*
though the perfection of beauty, and ioy
of the whole earth Lamen. 2.15. Though
shee were as deare vnto the LORD
as the signet on his right hand, and the
onely spowse of the great king of hea-
ven: yet becawse shee became wanton

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and played the harlot, and would not be reclaimed: ſhee was made a ſpectacle of vengance & iudgment to all the coaſts earth, and nations of the worlde. *That ſanctified citty, that choſen citty of the Lord, that citty built in vnity, the Queen & Empreſſe of the Provinces*, was ſo defaced, and levelled with the ground, that not one ſtone was left ſtanding vpon another, neither in their houſes, wals, bulwarkes, turrets, nor in the altars, ſanctuary, or temple, the old, the young, the matrones, the virgins, the infantes, the princes, the prieſts, the Prophets, & the Nazerites were all ſlaine, famiſhed, fettered, ſcattered abroad and vtterly conſumed. For further knowledge of all which, I referre you to *Ioſephus de bello Iudaico* where theſe things were largely ſet downe; and he that readeth that ſtory with dry eies, I wil ſay that his hart is harder then the hardeſt adamant, and himſelfe leſſe compaſſionate then the moſt barbarous *Scythian* in the world. *Si ſic in viridi quid fiet in arido?* If this

be done in the greene tree, what shal be done in the dry? *Luk.* 23. 31. If the Lord dealt so severelye with the *Iewes* that were the natural branches; what wil he doe vnto them that are but the *wilde branches*? *Rom.* 11. 21. And if he brought so heavy a destruction vpon his own city for sin: then let not this famous citty of *London* flatter her selfe in her security: but let her, and al the citties of the world feare and tremble, least committing the like sinnes, the Lord bring vpō them the iudgements. For as his mercy is comfortable: so is his iudgement inevitable, and they that wil not with *Nineveh* imbrace him in the one, in accepting the time of 40. *daies* to their conversion; shal vndoubtedly feele him in the other, in receiving a perpetual iudgment to their confusion. And so much bee spoken concerning this second circumstaunce, of the first general parte which was Gods iudgement, denouncing destruction against *Nineveh*, if in the time allotted, she would not amend.

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And Nineveh shal be destroied now let vs see, what further vse and application we may make of these thinges vnto our selues.

Application of the' former doctrines.

I had thought (right honorable, right worshipfull & dearly beloued in Christ Iesus) when I first made choice of this text to haue applyed this sermon of *Ionas* to this renowned city of *London* being the *Metropolis* of al *England* as *Nineveh* was of *Assyria*, because in my simple iudgement this argument heere handled may very wel befit this place & these times. But considering with my selfe that many of this greate assembly are inhabitantes of other places of this land I doe rather thinke it best to apply it to the people of *Englande* in generall that what is spoken of them, every man in particular may accompt as spokē vnto himselfe. And here, beloved, to proceede according to our Prophets method. If ever there were nation or kingdome vnder the cope of heavē, to whō the Lorde hath manifested himselfe to

be a God of much patience & long ſuffering: ſurely ours is that nation, ours is that kingdome. How hath hee deſired *Englands* ſalvation, how hath he waited for her converſion, how hath he ſought to win and wooe her to contrition. He hath ſent her not one *Ionas*, one time, but many hundred Prophets and teachers, daily and howrely to call her to repentance. He hath given her not 40. *dayes* as he did *Nineveh*, but ful fortie yeares and more to bethinke her ſelfe: vnder the peaceable governement of a moſt gracious ſoveraigne. Never did any father ſo long indure, the vntoward lineſſe of a wicked ſonne, never did any Prince ſo long ſuffer, the rebellions of a diſloyal ſubiect, never did any Lorde ſo long forbeare, the puniſhment of a negligent ſervant, never did any huſband ſo long ſuſtaine the iniuries of a lewde living wife, as hee our gracious father, hath done vs prodigal ſonnes, as he our heavenly king, hath done vs vnnatural ſubiects, as he our mighty Lorde, hath done

Gods mercies to England.

done vs careleſſe ſervants, as he our loving huſbande, hath done vs faithleſſe wines. His mercy and forbearãce to the *Iſraelits*, was nothing, in reſpect of that he hath ſhewed to vs the people of *England*. He hath delivered vs from the ſpiritual darkneſſe of *Ægypt*, the palpable obſcurity of ignorance and ſuperſtition. He hath appointed vs his laws and ordinances, his ſtatutes and his commandements. He hath given vs *Manna* from heaven, angels foode, the bread of our ſoules, the word of life, wherewith hee fed vs theſe many yeares. But as the young hinds in *Iob*, *beeing once growne fat with corne, goe from their dams, and returne not to them againe. Iob.* 39. 7. So wee beeing fatted and repleniſhed with theſe and a thouſand the like vnſpeakeable benefites and bleſſings forget and forſake the Lord of heauen. Witnes our vnthankefulnes and diſobedience, our grudging and murmuring againſt our maker. Witnes our cold zeale and lukewarmenes in our profeſſion, witnes our

backſliding from the truth, our negle
& contempt of the word of God. Wi
nes the burden of innumerable ſins, v
der which our land groaneth: enmity
diſſention, fraud and diſſimulation, c
vetouſnes and oppreſſion, pride & a
bition, adultery and fornication, ſwe
ring and forſwearing, lying and ſtealin
& the like, al which had long ſince p
led downe the heavy wrath of God a
his iuſt iudgements vpon vs: had not h
mercy and loving kindneſſe hindred t
ſame. Let vs not (my deare brethren)
farre provoke this gracious and lovi
God, whom wee haue already grieu
more then 40. yeares by our iniquitie
You know that *pride, & fulnes of bre
aboundance of idlenes, and no ſtretchi
forth of handes vnto the poore*, were t
very capital and head ſinnes, which d
euen wreſt and wring from the Lord
his heauye and fearefull iudgement o
Sodome and *Gomor*. Ezech. 16. 49. A
yet who doeth not knowe, that al the
ſinnes, and infinite other, doe in as ba

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manner, and no leſſe meaſure, reigne & revel in *England*. what other ſequele thē is to be feared, thē that the Lord ſhould ſhower downe his plagues and iudgements vpon vs, in as great meaſure as ever hee did vpon thē. For he is the ſame God now, as he was then, and his hatred to ſin is ſtil the ſame. Wee read of three grievous puniſhments, which the Lord threatneth to bring vpon his people for their ſinnes. *I will conſume them*, ſaith he, *by peſtilence*, *by famine*, *and by the ſword Ier.* 14. 12. Beloved in Chriſt Ieſus, let not *England* flatter her ſelfe any longer with the Lords patience, for ſhee hath provoked him to long. Behold now the axe of his anger is put to the root of the tree, his fan is in his hand to purge his flore, his fire is kindled, his bow is ready bent, the arrows of his vengance are ready drawn to the head, & the ful viols of his diſpleaſure hangs over our heades ready, to power downe the like or greater iudgments vpon vs: if wee ſpeedely turn not vnto him, by a true & vnfained re-

Gods iudgments iuſtly to be expected on England if it doe not ſpeedily repent.

The great plague in England 1593. See Stowes Cronicle.

repẽtãce. The yeares are not yet many, nor the time long, ſince the inſcriptions on your dores without, were as evident teſtimonies of the deſtroying Angel of the Lord within: ſince *the arrow that flieth by day, the peſtilence that walketh in the darkeneſſe, & the plague that deſtroyeth at noone day*, devoured many thouſands in this citty, & other places of this land. And had not Gods mercy bin the greater, in ſaying then to his Angel, as in like caſe wee read he did: *it is ſufficient, hould now thy hand.* 2. Sam. 24. 16. A man might have wãdred about our country, as *Diogenes* ſometimes did about Athens, with a candle and lanterne in his hãd at noone-day: to ſeeke, I do not ſay a good mã, but any mã at all, & not have foũd him. The yeares are not yet many

The great dearth 1597.

nor the time longe, ſince the husband mã, as the Prophet ſpeaketh, *ſowed much and brought in little, ſince the heavens over vs ſtayed themſelves from dew, & the earth vnder vs brought not foorth her fruits, ſince the ſtaffe of our bread vvas*

broken, & cleanes of teeth found in all our villages, & want of victuals in all our cities. And had not Gods mercy bin the greater then vnto vs, in ſending a plentifull increaſe: *our skin had cleaved to our bones, & witheredlike a ſtock* Lament. 4. 8. Finally the yeares are not yet many, nor the time longe, ſince the ſword of a forraine foe, hath bin ſhaken at our lād, threatning an overthrowe of the ſame: ſince tidings of warres, & rumors of manifold troubles, have bin ſounded in our eares: to ſay nothing of the wicked attempts & diveliſh conſpiracies of many of our vnnatural countri-men at home. But ô Lord as thou haſt given but a bad ſucceſſe to ſuch evil enterprizes: ſo wee beſeech'thee ſtill to bring to nought the proiects & purpoſes of al ſuch either forraine adverſaries that ſeeke our realmes deſtruction, or trecherous *Abſolons* that lift vp their handes, againſt their dread ſovereigne, & thine anointed. Let vs not thinke (my deare brethren) that theſe iudgmēts of peſtilence, of famine, & the ſword,

The Spaniſh fleete 1588.

ſword, have come vnto vs by chaunce & ſo gone away againe. There is a God above, that in ſome meaſure hath made vs taſt of them for our ſins: whom if we ſtil provoke, by heaping ſin vpō ſin, aſſuredly he hath theſe, & greater plagues in ſtore, to power down vpon vs. For the arme of the Lorde is not ſhortened: he that hath ſtriken vs once, can, & wil, for our ſins, ſtrike vs the ſecōd time. He that hath ſmot ſome few of our nation with the ſword, can, & wil, for our diſobedience, if wee repent not in time, with the ſword againe, deſtroy many thouſands and millions more. Hee that, with the plague of peſtilēce, hath takē away here & there one, can, & wil, for our vnthankfulnes, if wee repent not in time, with the ſame, or a greater diſeaſe take ſome whole multitudes togither, nay devour whole citties, and townes, and leave our land as deſolate as a wildernes. Hee that hath puniſhed our bodies in the time of dearth for want of bread, can, & wil for our rebellion, if wee repent not in time

The lamentable experience of this wee feele in this yeare 1603.

uffer our ſoules to periſh for wãt of ſpi-
itual comfort: yea he will bring on our
and, as the Prophet ſpeaketh, *not a fa-
nine of bread, but of hearing the word of
he Lord. And we ſhall wander from ſea
o ſea, and from the North even vnto the
Eaſt ſhal we runne to and fro, to ſeeke the
he word of the Lord & ſhall not finde it.*
Amos 8.11.12. A heavy iudgement of
ll other (my deare brethren) & yet moſt
ſuall, where Gods word is contemned
& ſet at naught. Great was the glory, &
glorious the light, which the Church of
God ſometimes had in Aſia the leſſe, at
what time the bleſſed Evãgeliſt *S^t. Iohn*,
& Policarpus, & many other ſchollers of
he Apoſtles flouriſhed there. How fa-
nous for the word preached were thoſe
itties of *Græcia*, floriſhing churches of
*Corinth, Galatia, Epheſus, Philippi, Co-
oſſe and Theſſalonica*, wherein *S^t. Paule*
reached, & planted ſo many holeſome
doctrines of the Chriſtian faith: and to
whom he worte ſo many divine Epiſtles
extant in our church to this day. But for

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the ſinnes & iniquities, of the inhabitāts of thoſe places, were not the bright ſhining lamps of religion quite extinguiſhed amonge them, was not the light of the Goſpell quite taken from them and ſince removed into the Weſt? nay the citty *Rome* was once the mirrour of nations, the glory of the world, the wōder of the Weſt, the ſanctuary of religiō the very habitation of true piety, when *her faith was publiſhed throughout the whole worlde* Rom. 1. 8. But when religious *Rome* once proved beaſtly *Babylon*, the holy cittie an harlot, when idolatry and ſuperſtition began once to rule & raign in her: behould her candleſticke was remoued into the northerne partes, and among the reſt to vs of this land: where we give it no better welcome & entertainment thē they did, how may we not iuſtly feare the like iudgement: leſt the Lord deprive vs of ſo great a bleſſing, & give it to *Tartarians* and *Moores* wilde and ſavage people: that will with greate alacrity receive it, & peradventure with

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greater fruit entertaine it, then we have done.

VVherefore (my deare brethren) yet the word of the Lord is amongſt vs, yet the Prophets are in *Iſrael*, yet the pearle is in our field, yet the ſound of the Goſpel is heard throughout our land: ô then let vs make more reckoning and accoũt of it, then heretofore we haue done: leſt this ſunne be defaced, leſt this light bee put out, leaſt it be told vs, as it was tolde the Angell of the Church of *Epheſus*, *that our candleſtick ſhal be removed*, *Reuel.* 2. 5. Leaſt the Arke of God bee taken from vs, as it was from the *Iſraelits*, 1. *Sam.* 4. 12. Leaſt as *Paule* and *Barnabas* ſaide to the *Iewes*: *to you is the worde of this ſalvation ſent*, *but ſeeing yee put it from you*, *loe wee turne vnto the Gentiles*, *Act.* 13. 46. So the Lord ſay vnto *England*: to thee ô *England* haue I giuẽ my word: but becauſe thou haſt caſt it away from thee, & iudgeſt thy ſelfe vnworthy of everlaſting life, loe I will take it away, and giue it to a barbarous nati-

on, *that shall bring forth the fruites ther-of*. *Math.* 21.43. Yet the Lord offereth his grace vnto vs: O then let vs according to S^t. *Augustines* Councel in tract. 33. *in Iohan.* Vse it now if we wil vse it at all: Least the gate of mercy, which to day is open, to morrow be shut, and never opened againe vnto vs. Yet the messengers & Ministers of God doe *beseech vs for Christ his sake to bee reconciled to him*: O then let vs now become newe men in the Lorde, least a heavier iudgement light vpon vs. Yet the daies of plēty are amongst vs: O then let vs nowe with *Ioseph* lay vp in store, least wee die in the famine. Yet the season is calme & the weather faire: O then let vs nowe with *Noah* build vp an arke, least vvith the rest we perish in the flowde: *Gen.* 7. 21. Yet the Angell taryeth at the gates of *Sodome*: O then let vs nowe with *Lot* departe thence, and hast away with the Angell, least with that wicked people wee bee destroied. *Gen.* 19.24. Yet the bridegroome taryeth and waiteth for vs

O then let vs make haſt to enter in with him to the mariages ſolēnity: leaſt with the fooliſh Virgins, we be repelled, with *a non noui vos, I know you not. Mat.* 25. 12. Yet wiſedome cryeth in our ſtreetes *vſq; quo?* O how long wil yee loue vanity? O then let vs nowe ſeeke vnto her, leaſt, ſeeking hereafter, we ſeeke in vain, *and ſhee laugh at our deſtruction. Prou.* 1. 26. Yet the Lord ſetteth open his ſtorehouſe of mercy: O then let vs now run to him for a bleſſing, leaſt, *comming too late with Eſau, we finde none, though we ſeeke it with teares. Heb.* 12. 17. Yet the Lord knocketh at the dore of our harts: O then let vs now open vnto him: leaſt hee ſaie to vs as hee did to *Ieruſalem, O that thou hadſt knowne at the leaſt in this thy day the things that belonge vnto thy peace, but now they are hid from thee. Luk.* 19. 42. Yet the Lord cryeth vnto vs to amend: O then let vs, in this acceptable time of grace, harken vnto him, leaſt he ſay of vs, as he did of a hard harted people: *as I haue cried to you and you woulde*

not heare me, ſo a time ſhall come when ye ſhall cry vnto me, and I will not heare you. *Zach.*7.13. Yet the Lord calleth vs vnto him: O then let vs now come, leaſt, if we come hereafter, it be too late: *as Ioab came to Abſolon, whē his barly fields were burnt.* 2.*Sam.*14.31. Yet the Lord vvaiteth for our returne from *Babylon*: O thē let vs now turne vnto him, while wee haue time, leaſt hereafter he ſay to vs as the *Angell ſware there ſhall bee no more time.* *Revel.* 10.6. Yet the Lord wooeth *England* and *London*, as he did *Ephraim* and *Iuda*: O *England* what ſhal I do vnto thee, O *London* how ſhall I intreate thee? O then let vs *imbrace the riches of his bountifulneſſe*, & his exceeding patience: leaſt wee *heape vnto our ſelues wrath againſt the day of wrath, & of the declaration of the iuſt iudgement of God.* *Rom.*2.5. Finally yet the Lord, by *Ionas*, cryeth in the ſtreets of *Nineveh*, & many hundred *Ionaſſes* in the Cities and townes of *England*; *yet* 40. *daies*, and, if yee wil not repent, not only *Nineveh* but

but the reſt of the land alſo ſhalbe *quite defaced*: O then let vs al, with *Nineveh* in my text, repent vs of our ſinnes, *beleeue in our God, proclaime a faſt, and put on ſackcloath*, leaſt this heavy iudgment denounced by our Prophet againſt *Nineveh* iuſtly fal on vs for our tranſgreſſions? And ſo much concerning my firſt general part which was *Ionas Sermon* to the *Ninivits* with the application therof vnto our ſelues. Now followeth the conſideration of the ſeconde part in the next words, to wit the *Ninivites repentaunce* whereof a worde or two and ſo I will commit you to God.

So the people of Nineveh beleeved God, proclaimed a faſt, &c. Part. 2.

Heere is the fruite and effect which this Sermon wrought in the *Ninivites*, deſcribed as I tolde you before in theſe 4. circumſtances, 1. By their faith, which was not fruitleſſe, *for the people of Niniveh beleeved God.* 2. By their faſting, which was not private, *and proclaimed a faſt*, 3. By their attire, which was not

coſtly, *and put on ſackcloath*, 4. By their number, which were not few, *from the greateſt to the leaſt*. The leaſt of which 4. circumſtãces, if I might dwel vpon thẽ, would require a longer time, then is allotted mee for the handling of them all. And I muſt confeſſe, that my meditations haue beene ſo farre enlarged in this ſecond point, that (the time beeing almoſt paſt and the weather ſo ſuddainely vnſeaſonable) I ſhall not now deliver without offẽding your patience, the one quarter of that which I had purpoſed. Howbeit becauſe I perceiue no mã deſirous to depart, but every one willing to ſtay, and ſo ſettle himſelfe vnto attention: I wil be bold to point at thoſe foure obſervations, which are included in this ſecond part: briefly running them all over, *tanquam Canis in Nilo lambens*, picking here and there a little, as may moſt befit this auditory and theſe times, leaving the conſideration of the reſt to euery mans private meditation.

Obſerv: 1: *So the people of Nineveh beleeved* God.

That

That is, they did beleeue *Ionas* ſermon to be as true, and the iudgment therein denounced to be as certaine, if they did not repent, as if God himſelfe had ſpoken it vnto them. Thus *faith commeth, by hearing, & hearing by the word of God, Rom.* 10.17. A notable ground-worke & ſure foundation of their repentaunce, *quo ſublato omne quod ſuperſtruitur deſtruitur ædificium.* Which being taken away and remoued, in vaine and to no purpoſe do we build vp our ſelues in ſanctity of life, and ſinceritie of converſation. For as the bleſſed Apoſtle ſpeaketh, *He that commeth to God muſt firſt beleeue that God is, Heb.* 11.6. *Without this faith it is vnpoſſible to pleaſe God, & whatſoever is not of this faith is ſin. Rom.* 14.23. By how much the more it augmenteth the commendation of theſe *Ninivites* whoſe faith was the firſt ſtone in their ſpiritual building, the firſt ſtep in their Chriſtiã race, the firſt linke in their golden chaine of Chriſtianity, the firſt ſign of their new converſion, the firſt degree

in their holy conuerſation, the firſt roūd in their *Iacobs* ladder, whereby they aſcended vp into the preſence of the Lord a ſtrange and a wonderful matter, that is here ſaide of this heathniſh and idolatrous people of *Nineveh*, that *they beleeved God*. Where ſome thing was expected, there nothing is to be found, & where nothing was looked for, beholde great aboundance: the fatted ſoile is become barren, and the barren groūd beareth much encreaſe, the naturall oliue is become fruitful: the naturall vine hath no grapes, and the baſtard vine beareth many cluſters. *Credidit Nineveh, & Iſrael incredulus perſeverat, credidit præputium, & circumciſio manet infidelis*, ſaith S^t. *Ierome* vpō this place. *Ionas* had a long time preached to the *Iſraelits*, & loe *Iſraell* was not *Iſraell* but a diſobedient nation. He preacheth but one ſermon among theſe *Ninivits*, and he findeth more true *Iſraelites* among them then his owne cuntrey: the circumciſiō ſkorneth, and the vncircumciſion are made

made heires of the promiſes, the children prooue rebels, and the rebels are chaunged into children, the *Iewes* contemne the worde, and the *Gentiles* embrace. The *Iſraelites* that were *the elect of God, the ſonnes of Abraham, the heires of the covenant* remaine vnfaithful: and the *Niniuites* that were *Gentiles in the fleſh, that were called the vncircumciſion, alients from the commō wealth of Iſraell, ſtrangers from the covenant of promiſe*, they are found faithful. *So the people of Nineveh beleeved God.*

Obſerv. 2. Nowe becauſe Faith without good workes is but a *dead faith, and the Devils faith*, as S^t. *Iames* calleth it. Iac. 2. Faith in them (which if it be a true faith is never ſolitary in any) bringeth forth the good worke of faſting *They proclaimed a faſt.* Faith leadeth the way as the miſtreſſe, faſting a good worke is readie at hand, as the hand maid. Faith as the foundation is firſt laied faſting as the building is raiſed on it. Faith as the tree is firſt planted, faſting as the fruite

grow

groweth thereon, faith goeth before as a cauſe of faſting, faſting followeth after as an effect of faith. *And they proclaimed a faſt.* Not a contentious *faſt*, as theirs was, who *faſted to ſtrife and debate* Eſa. 58. 4. Not an Hypocritical *faſt*, as theirs was, *who disfigured their faces, that they might be ſeene of men to faſt.* Math. 6. 16. Not a meritorious *faſt*, as theirs was, who had thought, by this meanes to have *merited ſome thing at the hands of God.* Zach. 7. 5. Not a ſuperſtitious *faſt*, as the *faſt* of the *Papiſts* is, who hould it no leſſe then damnation on certaine daies to eate the leaſt bite of fleſh: and yet at the ſame time, they can be cõtent, to epicurize it with the ſweeteſt wines, hoteſt ſpices, daintieſt fruits that forraine countries, and moſt delicious fiſh, that the fartheſt ſeas can afford. But the *Faſt* of *Niniveh* was an *orderlie faſt*, it was a *publike faſt*, it was an *abſolute faſt*, it was a *religious faſt orderly*, becauſe not ſeditiouſly vnder taken by the multitude, but deſigned and

appointed by the King and his Nobles. *Publike*, becauſe proclaimed to be kept, not of this or that family, but of everie thing that breatheth among them both man and beaſt. *Abſolute*, becauſe they did not, with the *Carthuſian* monkes & others of the like ſort, forbeare fleſh, & feede on dainty fiſhe, and ſwill in their booles of wine: but as it is in the 7. verſe of this chapter, they were forbid *to taſt anie thing at all*. *Religious*, becauſe they were commanded in this their *faſt*, *to turne from their evill waies & from the wickednes of their hands*. O what a worthy *faſt* was this, O what a ſingular meanes to appeaſe the wrath of God? *Pliny* in his 7. lib. and 2. chap. ſaith that *faſting ſpittle is preſent death to ſerpēts*. How true that is I know not. But of this I am ſure and certaine, that ſuch a *faſt* as this, (ſo ſolemnely vndertaken, ſo ſincerely performed,) cannot chuſe but be a great meanes, to weaken the power of the *great Dragon the olde Serpent*, and quench all the fiery dartes of the Devill

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as [a] S[t]. *Ierome* ſpeaketh. This is the foũdation of all other vertues as the ſame father [b] calleth it. This is the deſtroyer of ſinnes, as [c] *Ambroſe* nameth it. This is the token of humility, and extinguiſher of luſts, as [d] *Auguſtine* tearmeth it. This is the rooter out of all tranſgreſſions, as S[t]. *Bernard* vſually defineth it. This is the tamer of the fleſh, as *Gregory* in many places deſcribeth it. This is the expeller of temptations, as *Tertullian* commõly ſpeaketh of it. This was the meanes which the *Iſraelits* vſed, whẽ they were diſtreſſed for the ſlaughter of their men by the *Beniamites*: *they wept and faſted all the day vnto the evening* Iudg. 20. 26. this was the meanes which *Iehoſhophat* vſed, whẽ his enemies came againſt him to battell: *He proclaimed a faſt throughout all Iudah*. 2. Cron. 20. 3. This was the meanes which *David* vſed, whẽ his child was ſicke, *he faſted and lay all night vpon the earth*. 2. Sam. 12. 16. Finally this was the meanes which the *Niniuites* vſed in my text being terrified with the iudgment

[a] Ardentes Diaboli ſagittæ ieiuniorum frigore reſtringenda ſunt.
[b] Ad Demetriadem virginem.
[c] De Elia & ieiunio.
[d] Epiſt. 121. & ſer. de ieiunio.

ment denoūced by the Prophet *they beleeved God, and proclaimed a faſt.*

Now the 3. circumſtāce, that ſetteth down what effect this ſermon wrought in them, was their attire, which was not coſtly, *they put on ſackcloth.* A habit very fit to expreſſe the humility of the mind, and well ioyned in this place to faſting. For theſe 2. are the *weapons of repētance* as [c] S^t. *Ierome* calleth them. And therefore the ſame father ſaith: *conſequenter ad ieiunium ſaccum copulant, vt inanis venter, & habitus luctuoſus, ambitioſius dominum de precentur.* They adde vnto faſting homely attire, thereby to further their praiers, and to make themſelues more fit, to apply their ſuite vnto God. And whereas no doubte they had offended God, both inwardly and outwardly: they doe herein ſhew the ſignes of their griefe, both within & without. Within, by debarring their belly, & ſtomackes, of their vſuall ſubſtance, as they did by their abſolute abſtinence in their faſt. Without, by making that fleſhe which had

Obſer. 3.

[c] Saccus & ieiunium arma ſunt pœnitētiæ, auxilia peccatorum Hierom.

had taken delight before in bewty and brauery to be now basely, and vgly clothed, with no better a garment thē simple sackcloth therin as *Gregory in his* 35. *lib moral* noteth, is shewed a roughnes and a pricking, even the compunction of our sins. And *Tertullian* calleth it *maeroris insigne* the very ensigne and badge of sorrow: because heretofore, in ancient time, they did vse to weare vppon such occasions. Witnesse the Patriarke *Iacob*, who, vpon the newes of his sonne *Iosephes* death, is saide *to rent his clothes, to put sackcloth about his loines, & to sorrow for his sonne a long season*. Gen. 37. 34. witnes *Mordechai*, who, when the King had yeelded to the bloody request of *Haman*, for murdering all the *Iewes*, *put on sackcloth and ashes, & cryed a great crie, and a bitter, in the midst of the citty*. Hest. 4. 1. witnes *David*, who, in signe of his sorrow for *Abner*, commaunded the people *to rent their clothes, and to put on sackcloth*. 2. Sam. 3. 31. Witnes, insteed of all, these *Ninivites* wherof I speake,

whose

whoſe king roſe vp from his throne, and laid his robe from him, & covered himſelf with ſackcloth, & ſate in duſt & aſhes, whoſe nobles followed him, whoſe Commons imitated them; frō the higheſt to the loweſt, from the eldeſt to the youngeſt, frō the richeſt to the pooreſt, all were clade in ſackcloth & baſe aray, as it followeth in the text, *frō the greateſt vnto the leaſt.*

The laſt circumſtance (for I cannot ſtand to amplifie any) wherein theſe *Niniuites* repentance is deſcribed, is taken from their nūber, which were not fewe, *from the greateſt vnto the leaſt*. For it is not one of a houſe, or ſome fewe of a family, or ſome of the better ſorte of the people, that thus were ready to humble themſelves before the Lorde: but all in general, & every one in particular, from the eldeſt father, to the youngeſt ſucking, from the greateſt potentate to the meaneſt peyſant, of what ſex, eſtate, or condition ſoever they be, all are ready to further this holy duty. I might here iuſt- Obſer. 4.

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ly take occaſion to ſpeake of the duty of ſuperiour magiſtrats, who may be here vnderſtoõd by the *greateſt*, as alſo of inferiour ſubiects, who were ſpecified by the *leaſt*: how they ſhould, as at al times, ſo eſpecially in the times of common calamities, with a mutual conſent, caſt downe thouſands in a generall humiliation before the higheſt. But I can but point at this doctrine. Let it be ſufficiẽt for our inſtructiõ, that ſeeing theſe *Niniuits* did ſo vniverſally performe this, that without doubt, they ſhall riſe vp in iudgmẽt againſt vs at the laſt day, if we be defectiue herein having the like occaſiõ. For in their holy exerciſes, behold a pleaſant harmony and agreement. *maior ætas incipit, & vſq; ad minimum peruenit*, ſaith a good father. The elder ſort begin, and the younger they follow after. the ſuperiours ſay to the inferiours, *looke on mee and doe yee likewiſe*. Iud. 7. 17. And the inferiors anſwere the ſuperiors, as the people did *Ioſhua, all that yee commaund vs vvee will doe* Ioſ. 1. 16. in

a worde as according to Philoſophy in the naturall body, the heart alone is not warme, but the heat thereof is a propagating heate, diffuſing it ſelfe in an orderly ſort to the reſt of the members, even the hands and feet the moſt remote parts of the whole: ſo in the common wealth of *Nineveh*, which was a body politicke, the Magiſtrates and governors themſelues were not only throughly warmed with the heate of devotion: but the common people alſo, and vulgar ſorte did participate of that quality, and as the precious ointment vpon *Arons* head, *ran downe by his beard, to the skirts of his cloathing*, *Pſal.* 133. 2. So theſe notable effectes of *beleeving God*, and *faſting*, and *putting on ſackcloath*, were derived from the king to his councell, and nobility, and from them to the meaneſt ſubiect. And as we read of the multitude of beleevers, that *they were of one heart, and of one ſoule*, *Act.* 4. 32. So here was a general conſent, amonge a greater number of new converts: there

was but one heart, and one soule, one minde, and one meaning, one faith and one fast, one desire, and one attire, among them all, *from the greatest to the least*. O what a goodly sight was this? O howe were it possible but that such a generall cry and consent as this so universal a humiliation, should be acceptable vnto the Lord. For if he hath promised, *that where two or three are gathered togither in his name, he wilbe in the midst of thē*, *Math.* 18.20. How much more thē, when so many thousands of al estats conditions, assemble themselues in fasting sackcloath, and praier, before their God in the great Congregation.

Thus you see (Right Honorable Right worshipfull most deare and blessed brethren) what a plentiful harvest, cōmeth of a little seede sowen, what good rivers, issue from a little founetaine, what rare & singular effects, are wrought in these *Ninivits*, by a few words spoken by the Prophet *Ionas*. Shall I here commende the Prophets eloquēce, who, like a good ora-

oratour, did ſo rule and raigne in their minds, that as it was ſaid of *Hercules Celticus*, the eares of his auditors, were tied with a chaine, to the tip of his tongue. Or ſhall I attribute it to the ſoft, & gentle diſpoſition of theſe *Ninivites*, vvho ſo eaſily yeelded at the ſound of the prophets voice? Or rather ſhall I not here admire, at the powerfull operatiõ of the word of God, that being delivered by the voice of one man, and that a ſtraunger, it ſhoulde make ſo great a king, ſo ſtately nobles, ſo rich citizens, ſo manie thouſands of barbarous & heathen people, to vaile bonnet, and to deſcende frõ the throne of their pride, and to caſt downe themſelues, in faſting and ſackecloath before the Lord. Surely this is that word, which, like *the ſnow & raign never returneth voide, but proſpereth in the thing whereunto it is ſent. Eſ.* 55. 11. This is that word, which is the *power of God vnto ſalvation. Rom.* 1. 16. This is that word, that is *like a fire & a hammer that breaketh the ſtone. Ier.* 23. 29. This

This one generall doctrine ſhueth from al the 4. particulars of this part.

is that word which is *liuely, and mightie in operation, ſharper then any two edged ſword, and entring thorough, even to the dividing a ſunder of the ſoule & the ſpirit, and of the ioints, and of the marrow, and is a diſcerner of the thoughts and intents of the heart*, Heb.4.12. This is that word, that *is mighty through God, to caſt downe houldes: and to overthrow everie high thing, that is exalted againſt the knowledge of God, and to bring into captivity every thought, to the obedience of Chriſt.* 2. *Cor*.10.5. Finally this is that worde, which made the diſciples hearts *to burne within them*, while they talked with Chriſt. *Luk*.24.32. Which made *Felix tremble*, *Act*.24.26. Which made the *Iewes to bee pricked in their heartes*, *Act*.2.37. Which made *David* confeſſe, he had *ſinned againſt the Lorde*, 2. *Sam*.12.13. Which made the *people, publicanes and ſouldiers*, aſke *John Baptiſt, what they ſhould doe?* *Luk*.3.14. Which made *Ionas* denounce deſtructiō to *Nineveh*, and *Nineveh* to repent, for feare

of

of the deſtructiō denounced: ſo the meſſage of their overthrow, overthrew the meſſage, the prophecy fell, and the citty fell not, becauſe her fal was prophecied. *O newe and admirable thing*, ſaith S^t. *Chryſoſtome* in his 5. *Hom. ad populum Antiochenum*, *the denūciation of death, hath brought forth life, the ſentence of the deſtruction, hath made a nullity in the ſentēce*: ſuch is the vertue of gods word, ſuch is the authority of his everlaſting truth.

And is this even ſo? is the word of the ſpirite ſo mightye in operation, hath it wrought ſo ſtrang effectes, and brought forth ſuch wonderful fruites, in ignorant people, to whom the Lord ſent but one Prophet, and that in ſo ſhorte a ſpace? how great then ſhal our iudgment be of this land, to whome the Lord in mercy hath ſēt ſo many Prophets, & teachers, theſe foure and forty yeares togither, to inſtruct vs, & to cal vs vnto repentance: and yet we lie ſtill frozen in the dregges of our iniquities. For if we doe but exa- Application.

mine our ſelues by theſe *Niniuits*, vve ſhal finde that our repentance cõmeth faire ſhort of theirs. Doe we, in the firſt place, imitate the *Niniuits* faith *in beleeuing of God?* I know that many doe, & God forbid there ſhoulde bee any in a Chriſtian common wealth, either ſo wilfully ignorant, as not to beleeue, or ſo maliciouſly obſtinate, as not to confeſſe this truth: and yet there are not wanting amongſt vs and they of great place alſo it is to bee feared, that ſaie vvith the foole in the Pſalme, *there is no God at all.* Thou damned Atheiſt whoſoever thou arte, lifte vp thine eies vnto the heavens, & behold therein, the ſun, the moone, and the ſtars, the wonderful works of God. Caſt down thine eies vpon the earth, and behold therein, trees, plants, herbs, flowers, beaſts, & cattel: & in them cõſider not the power of nature as thou fooliſhly calleſt it, but of the God of nature, which framed & faſhioned all. Conſider the ebbing & flowing of the ſea, and the wonderfull workes of

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the higheſt in the deepe. Looke into thy ſelfe *a little worlde*, how art thou faſhioned behinde and before, within & without, howe wonderfully art thou made vvith varietye of faculties, diſtinction of members, proportion of bodye, to ſaie nothinge of thy ſoule a heavenlye creature. And if all this, vvill not make thee confeſſe there is a God: yet know this, that the horrour of thy conſcience, for this thy ſo greate blaſphemie, ſhall make thee, vvhether thou wilt or no, acknowledge this truth. Or if thy conſcience, be ſeared with an hote yron in this world: yet be thou wel aſſured, that the vvorme of conſcience, that never dyeth, in the world to come ſhall torment thee, in the lake that ever burneth, and in the fire that neuer goeth out.

Do we in the ſecõd place with theſe *Ninivites* betake our ſelues to *faſting* for our ſinnes? what then is the cauſe, that there are ſo many amongſt vs, who, like thoſe voluptuous Princes of Iſraell,

doe ſtretch themſelues vpon their beds of iuory, and eate the lambes of the flocke, & the calues out of the ſtal, delighting themſelues in the ſound of the violl, and other inſtruments of muſicke: that drinke wine in boles, and anoint themſelves vvith ſweete ointments, not remembring the affliction of poore Ioſeph. Amos 6.6. theſe are the Epicures of the world, who will rather feaſt luxuriouſly with drũken *Holofernes*, then faſt religiouſly with theſe godly *Ninivites*. Theſe are they, *whoſe God is their belly, vvhoſe glory is their ſhame*, whoſe only felicity conſiſteth in delicate fare: being of his minde in the hiſtory * who ſaid of his meate: that *that was the ſweeteſt, which was the deereſt.* But as the hiſtorian there very well coũcelleth χρὴ δὲ καὶ τῶν τοιούτων μνημονεύειν ἐπὶ τῷ ζῆλον αὐτῶν ἀλλ' ὥστε φεύγειν αὐτά. Theſe examples muſt be remembred, not that any ſhould follow and imitate them, but that every one ſhoulde abhor and deteſt them.

Philoxenus apud AElianum de varia hiſt lib. 10. cap. 9.

3 Thirdly doe we imitate the *Ninivits* at-

attire, in clothing our ſelues in *ſackcloth* and courſe garments? Howe then commeth it to paſſe, that the vgly and deteſtable monſter pride, hath ſo ouerrunne our land: that all eſtates, and degrees amõgſt vs, are ſo tainted & infected with this blemiſh. Noble-men in the court, gentlemen in the country, ſerving men every where, vpſtart *Swaggerers* & cutting *Cauteliers*, who, when they have no inward qualities to commẽd them, they muſt haue the ivy buſh of long haire to hang over their ſhoulders; not regarding S^t. *Paules* reproofe. 1. Cor. 11. 14. nor *Abſolons* iudgment. 2. Sam. 18. 9. Theſe are our inventors of newe faſhioned garments, our *French*, our *Turkeſh*, our *Spaniſh*, our *Italian* Engliſh-men. For a man may ſee a liuely reſemblance of all theſe in their apparell: as if the vanities of al nations, were little enough, to make vp the meaſure of an *Engliſhmans* pride. Let them not thinke, that want of other matter, hath driven vs to tax theſe follies in thẽ. It is rather want

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of grace in them, that they will not amend. For if wee ſhould not cry out againſt theſe their foule, & filthy ſin they would, one day, cry out before the tribunal ſeate of God, againſt them and vs. Good God, that the ſonnes of *Adam*, ſhould ſo farre degenerate frõ their father *Adam*. He good man was content, with a garment of *figg tree leaues to hide his nakednes*. Gen. 3.7. But we wil ſcarce be pleaſed, with the rareſt, and richeſt workmanſhip, that are or nature can affoord, to cover our ſinful bodies. Nay as *Plinie in his 5. lib. & firſt chapter* noted the riott and exceſſe of his time: ſo may we iuſtly doe the like of ours. Becauſe forreſts are ſought out, farre and neere, for iuory and citron trees, and all the rockes of *Getulia* are ſearched for ſhelfiſhes, that yeeld the purple crimſon colour, to make our apparell ſhewe glorious. *But ô folly, and vanity of all vanities*, ſaith the ſame autor, *ever to thinke, cõſidering our ſimple beginning, that we were ſent into the world, to live in pride, & to*

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adorne & decke our carkeſſes in bravery, that are nought but clay & putrefaction.

Finally do we with theſe *Ninivites*, in the laſt circumſtance, generally turne vnto the Lord, & humble our ſelues before him, *frō the greateſt vnto the leaſt?* what thē is the cauſe, that all of vs, yong and ould, high and low, haue ſo erred in our waies: every one, *turning into his own race, as the horſe ruſheth into the battle*, to ſpeake with the Prophet. Ier. 8. 6. What is the cauſe, that, in this bright ſunſhine of the Goſpell, ſuch palpable darkeneſſe of errour & ignorance, ſuch reliques of ſuperſtitiō & idolatry, ſhould remaine amongſt vs. What is the cauſe that ſo many of vs, are meere *temporizing newters, lukewarme profeſſors, neither hote nor could like them.* Revel. 3. 15. Halting betweene two opinions, coldly profeſſing the Religion eſtabliſhed, but in hart imbracing Papiſticall falſe-hood. What is the cauſe, that the *Ieſuites and Seminaries*, finde ſuch ſecret favour amōgſt vs: who, like ſubtil deceavers, are

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at open warre one with another, but yet tyed togither by the taile, like *Sampsons Foxes* with fire brandes to destroy our Church. What is the cause that, after the Gospel so long preached, holines of life is so little practised: that many come not at all to heare the word of God: or cõming, with the deafe adder they stop their eares at the soũd therof: or hearing it, bring not forth the fruits of repẽtãce: or repenting for a time, returne at lẽgth, with the dog to his vomit, & the swine vnto her filth: Lastly what is the cause that our land is *full of adulterers, and because of othes the land mourneth*, to vse the Prophets words. Ier. 23. 10. that vsurye hath corrupted the rich cormorant, ambitiõ the proud Prelate, covetousnes the greedy lawyer, disdaine the scornful courtier, deceit the cunning artificer, & the like: that all estates and degrees, are knowen by their several sinnes, as every gentleman by his severall cognisance. Is this our vniversall conversion vnto the Lord? is this the fruite of the Gospel? are

these

theſe the badges of our repentance. Are theſe the effects, I ſay not of one ſermon as *Ionas* his was to *Niniveh*, but of ſo many thouſand ſermons, delivered frō time to time vnto vs? Beloved in Chriſt Ieſus, I am verely perſwaded, that the immortal ſeede of Gods worde, was never more plentifull ſowen ſince the Apoſtles time, then it hath bin amongeſt vs, theſe many yeares togither: the Lord make vs thankfull for ſo great a bleſſing. And yet as *Lactantius* ſaide, *there vvas never leſſe wiſedome in Greece, then in the time of the 7. wiſe men*: ſo I feare me it may be to truly ſaid: there was never leſſe piety in *England*, then in this long continuance of ſo many godly and zealous Paſtors. *Sodome* & *Gomer*, *Tire* & *Sidon*, ſhall riſe vp at the laſt day and cōdemn vs, for if halfe ſo many lecturs, and ſermons, & exhortations, & inſtructions, had bin preached among them, as have bin amongſt vs, *they had ſurelie repēted in ſackcloth & aſhes. The Queene of the South*, ſhall riſe vp in iudgment, againſt

Never more preaching never leſſe practiſing.

gainſt vs at the laſt day: *for ſhe came frō the vttermoſt parte of the earth to heare the wiſdōe of Solomō* Mat.12.42. But ma ny of vs, refuſe to ſtep out of our dores, to heare the heavenly wiſdōe of the true *Solomō* Chriſt Ieſus, revealed in his hea vēly word. The *Publicanes* & *ſouldiers*, ſhal riſe vp at the laſt day & cōdemn vs: for, at the preaching of one *Iohn Baptiſt*, *they were moued in their minds* Luk. 3.14. but let al the Miniſters & meſſengers of God, cry out till they be hoarce againſt our ſins, & yet our harts ar nothing pric ked, & yet our affectiōs are nothing ſtir red vp. Thoſe wicked *Iewes*, that crucifi ed the Lord of life, ſhal riſe vp at the laſt day & cōdemn vs; for they, at one ſermō of S^t. *Peter*, were cōverted to the num ber *of three thouſand*. Act. 2. 41. But howe many ſermons ſhal a mā make a mongſt vs, before he convert one ſinfull ſoule, before hee bring home one ſtray ſheep to the ſheepfould of Chriſt Ieſus. The *Ninivits* as you have heard, at one little ſermō of a few words, delivered by

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one *Ionas*, repēted in ſackcloth & aſhes, *from the greateſt vnto the leaſt*, but wee haue heard, not in this place only, but in al the corners, & quarters of our lād, ma ny hūdred *Ionaſſes*, yea many thouſande paſtors & prophets, & preachers of the word: & yet for al this, where is our faith *in beleeving God*? where are the *faſts* we haue *proclaimed*? where is the *ſackcloth we haue put on*? where are the ſuperiors to deſign? where are the inferiors to put in practiſe theſe holy exerciſes? laſtly all the creatures of God, ſhal riſe vp at the laſt day & condēne vs: for they, in their ſeverall places, do in their kind, perform their duty to their creator, & are obedi- ent to his word: but we only, as the moſt vnreaſonable, & inſenſible of al other, cō tinue obſtinat & rebellious ſtil. The hea- vēs declare the glory of God, the lights o bey him with fear, the ſtars ſhine in their watch, the moone keeps her appointed ſeaſō, the ſun knows his going down, the waters fly at his rebuke, the earth trem- bleth & the moūtains ſhake, the ſtork in

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the aier knoweth her appointed time; & the turtle, and the crane, and the ſwallow obſerve the time of their cõming: the oxe knoweth his owner, & the aſſe his maiſters cribb: but wee onely, as the moſt vnreaſonable, and inſenſible of all creatures, continue obſtinate & rebellious ſtill. What ſhould I ſay more (beloved in Chriſt Ieſus) ſenſeleſſe ſtones are more obediẽt to Gods voice thẽ we are. Behould *Moſes* with his rod ſtroke the rocke but twice, *and the vvaters guſhed out abundantly*. Num. 20. 11 but though the God of *Moſes*, ſtrik our ſtony harts, twice twenty times, with the hãmer of his word: yet, where is that penitent *Peter* amongſt vs, I ſay not, that *vveepeth bitterly*, but that ſheddeth one teare, in remembrance of his tranſgreſſions. Behold the ſtony wals of *Iericho*, after God had ſummoned them by his Prieſts, ſounding their trumpets, thrice, at the third ſound, *fell flatte vpon the ground* Ios. 6. 20. But we haue reſiſted, not the third, or the fourth, or the fift onely, but more

then

the fiue hundred ſolemne ſummons, & ſeueral ſounds: none of them could euer moue vs, none of them coulde once awake vs. *Iſidore in his 12. lib. and 2. cap. de brutis animalibus*, reporteth of the yong lions, that, after 3. daies, they are raiſed and rowſed, by the roaring of the ould: but the liõn of the tribe of *Iudah* Chriſt Ieſus, by the preaching of his word, hath roared, not 3. daies alone but more thẽ 43. yeares togither amõgſt vs, & yet for al this, we are not rowſed, and yet for al this we are not awaked. what? is not Chriſt the ſame Chriſt ſtill? is not his Goſpel as fruitful, is not his doctrine as effectual, is not his word as powerfull now as euer it was? yes my deare brethren. But the fault is in vs. Our marble & flintie harts wil not be ſoftened, with the ſweete ſhewers of Gods heauenlie word, cõfortably falling downe vpõ thẽ our ſtiffe & yronſinewed neckes, wil not bow with any yoke, either the *ſweete & eaſy* yoke of the goſpel. Mat. 11. 30. or the *heauy & vnſupportable* yoke of the law.

Act. 15. 10. our faces are like whores forheads, *that wil not bluſh* Ier. 3. 3. our ears are ſo deafe, our eies ſo dry, our ſenſes ſo dul, our wils ſo obſtinate, our affectiõs ſo barren, our deſires ſo colde: that neither the infamy and ſhame of the worlde can move vs, nor al gẽtle admonitiõs allure vs, nor the terrible threatnings of Gods iudgments feare vs, nor the continuall preaching of all the creatures of god vnder heavẽ perſwade vs vnto repẽtance. Nay we are ſo ſoundly rocked and lulled a ſleepe in the careleſſe cradell of ſecurity: that neither the golden bells of *Aaron*, nor the thundering trump of *Eſay*, nor the wel tuned cymballs of *David*, nor the ſhril ſoũd of Gods word, cõtinually ringing in our eares, cã once awake vs. Being herein like to thoſe beares, of whõ *Solinus* writeth, in his 39. *chap. qui tam gravi ſomno premũtur vt ne vulneribus quidẽ excitari queant*. Who are ſo farre oppreſt with a heavy ſleepe, that though they bee wounded, yet can they not be wakened. Or like thoſe fiſhes of whom

whō *Ariſtotle* in his 4. l. & 10. c. *de hiſt. animaliū* writeth: *that they ſleep ſo ſoūdly that, though they haue ſpeares thruſt into their ſides, yet they ſtir not at all*: ſo ſenſeleſſe alſo are we in this our carnal ſecurity, that though the Embaſſadours of the King of heavē, as ſo many ſons of thunder, with *Ionas* in my text denoūce iudgment againſt vs, out of that word, which is ſharper thē any two edged ſword: yet for al this, we do not with theſe *Ninivits* yeeld & caſt down our ſelues before the Lord: but rather like to the drūkard ſleeping in the top of the maſt Pro. 23. whē we are thus ſtrikē we feele it not, whē we are thus beaten we awake not, when we are thus admoniſhed we amend not.

Wherfore (moſt deare & bleſſed brethrē beloved in the bowels of Chriſt Ieſus) to conclud al in a word, as he ſaid to the Angel of the church that is at *Sardis*: ſo giue mee leave, I beſeech you, to ſay the ſame to every one of you, that heareth me this day. *Remēber howe you haue receaued &c.* Rev. 3. 3. Remēber that this

The conclusion.

day you haue hard, of a meſſage frō the Lord to a great citty, & of the converſion of a great city vnto the Lord. Remēber in the one gods patiēce to *Niniveh*, in ſparing it long. *Yet* 40. *daies* And yet his ſevere iudgmēt of deſtructiō, if ſhe would not amend, *and Niniveh ſhallbe deſtroied.* remēber in the other the *Ninivits* turning vnto the Lord, begun with *faith*, cōtinued with *faſting*, declared in *ſackcloth*, performed of al, *frō the greateſt vnto the leaſt*. And remēber that the Lord hath ſēt, the ſame meſſage this day to *England*, to *Lōdon*, nay to vs all, as he did to *Niniveh*: giving vs yet time to repent, if we wil accept him, ô then let vs love him in his mercy: threatning our overthrow, if we do neglect him, ô thē let vs feare him in his iudgmēts. let vs now repent, while we haue time, leaſt hereafter we would repent, whē we ſhal haue no time. Let vs now turn vnto the Lord, in *beleeving on him*, in pinching our bellies with *faſting*, in clothing our backes with *ſackcloth*, and in a general humilia-

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tion of our ſelues before him, that ſo hee may turne away his wrath, and heavie iudgmentes, from vs & from our land. Let vs now open our eares, at the ſound of his word preached. That being opened, we may heare it carefully, &, carefully hearing it, wee may conceive it rightly, and, rightly conceaving it, wee may beleeve it faithfully, and, faithfully beleeving it, we may diſcerne it fruitfully, and, fruitfully diſcerning it, wee may practiſe it effectually, & bring forth the fruites therof accordingly: therby *growing from ſtrength to ſtrength, from vertue to vertue, vntill at the laſt we become perfect men in Chriſt Ieſus.* That ſo being nowe accepted as ſonnes, into the kingdome of grace in this worlde, wee may heereafter bee receaved as heires, into the kingdome of glory, in the world to come. Which the Lord of his infinite mercy graunt vnto vs all, for his Deare Sonnes ſake Ieſus Chriſt: to whom with the Father, and the Holy Ghoſt, three Perſons, one eternall everliving, and

onely wise God, bee rendered and ascribed all Honour and Glory, Power and Praise, Might and Maiestie, Dignitie and Dominion, now and for evermore, *Amen*.

FINIS.